MAMILLIA.

The ſecond part

of the triumph of Pallas:

WHEREIN WITH PERPETVAL fame the conſtancie of Gentlewomen is canoniſed, and the vniuſt blaſphemies of womens ſuppoſed fickleneſſe (breathed out by diuerſe iniurious perſons) by manifeſt examples clearely infringed.

BY ROBERT GREENE MAIſter of Arts, in Cambridge.

LONDON
Printed by Th. C. for William Ponſonbie. 1593.

TO THE RIGHT WORSHIPFVLL, AND HIS ESPECIALL friends, Robert Lee and Roger Portington Esquires, Robert Greene wisheth health, wealth, and prosperitie.

THe Philosopher Hermes (right worshipfull) being demanded why continually he carried the stone Celonites about with him, answered, least happily he might become vnthankefull. Meaning hereby that ingratitude is such a lothsome vice in a liberall minde, and such a monstrous offence so repugnant to nature, that the forfeit of such a fault can be no lesse than the extremitie of death can afoord. For the nature of the stone is presentlie to depriue him of lyfe which is infected with ingratitude. Which saying of Hermes throughly considered, and calling to minde the innumerable benefits and infinite good turns which I haue receiued at your worships hands, finding my abilitie far vnfit to

requite ſuch curteſie, I was driuen into a doubt-full Dilemma, whether excuſing my ſelf by diſabilitie I ſhould incurre the ſuſpition of ingratitude, or in offering ſuch ſimple ſtuffe as my inſufficiencie could affoord, I ſhould be counted impudent. Staying thus in ſuſpence, I ſhaked off the ſhakles with calling to remembraunce the ſaying of a poore Painter in Sienna, who offering a ſimple picture to Charles the ſecond, being a preſent farre vnfit for ſuch a Potentate, demaunded how he durſt offer ſuch a baſe gift to ſo princely a perſonage. I feared not (quoth he) in that I knew he was our Emperour, knowing that it was kingly to accept of a gift though neuer ſo ſimple, and the ſigne of a worthie minde to thinke as well of the poore mans myte as of the riche mans treaſure. Artaxerxes receiued thankfully the handful of water offered to him by a poore peſant, Cyrus was preſented with a Pomgranat, and Iupiter himſelfe vouchſafed of the graine of wheate which the poore Piſmier offred to him for a new yeeres gift. Pricked forward (right worſhipfull) with theſe examples, I was the more bold to preſent this vnworthie worke as a witneſſe of my vnfained good will and affection, aſſuming ſo vpon your worſhips

wonted

wonted curteſies, as I aſſure my ſelfe you wil accept of this my toy be it neuer ſuch a trifle, and vouchſafe of my good will though the gift bee neuer ſo ſimple: Promiſing that if hereafter either my witte or skill ſhall be able to yeeld anie better fruite, I will offer it at your worſhippes ſhrine, that al the world may know you are the two Saints to whome in heart I owe moſt dutiful deuotion. Hoping in the mean time that you will accept more of my wil than of the worke, and of my meaning more than of the matter, I commit your worſhippes to the Almightie. From my Studie in Clarehall the vij. of Iulie.

Yours Worſhips bounden
to commaund,

ROBERT GREENE.

TO THE GENTLEMEN READERS, HEALTH.

ALexander the great (Gentlemen) commaunding a certaine Embroderer to worke him a moſt curious carpet, who in deed was ſo vnskilfull in his ſcience, as his worke amongſt meane men could carrie ſmall credite, ſtaied almoſt two yeares ere the worke was performed, and at laſt preſenting that vnperfect peece to his Maieſtie, Alexander ſmiled at the follie of the man which would enterpriſe ſuch a curious worke hauing ſo ſmall cunning: and being demanded of his Lordes, how he liked of the carpet, anſwered, that how bad ſo euer the work were, he muſt needs thinke it paſſing curious, becauſe it was ſo long in working. I feare Gentlemen to incurre the like forfeite with the Embroderer becauſe I haue committed the like offence, for both I ſhall be appeached of follie for preſuming ſo farre without skill, and condemned of ſloth, in that I haue bene breeding a Mouſe while others would haue brought forth an Elephant. And alſo I ſhall feare, if Gentlemen ſpeake well of my worke, that they ieſt with Alexander, and though they know my want of wit and lacke of skil to merit diſpraiſe, yet they will Ironicè ſay all is well, becauſe it hath bene ſo long in penning. Well (Gentlemen) let Momus mocke, and Zoilus enuie, let Paraſites flatter, and Sicophants ſmile, yea, let the ſauage Satyre himſelfe, whoſe cynicall cenſure is more ſeuere than need, frowne at his, pleaſure, I hope honeſt Gentlemen will make account of Mamillia for her modeſt conſtancie, although ſhee hath not the Pumiſtone of learning to poliſh her words with ſuperficiall eloquence: and ſo (Gentlemen) ſhrowding her vnder your curteous protection, hoping you will thinke well of my toy, I bid you fare-well.

Robert Greene.

RICHARD STAPLETON GENTLEMAN, TO THE CVRTEOVS and Courtly Ladies of England.

YE peereleſſe Dames of Pallas crue,
and Brittaine Ladies all
Addicted to Dianas traine
your ſacred Nymphes I call,
And veſtall virgins whoſe renoune
ſhrynes vp your laſting name,
Yea all the crue of womankinde,
come heare your paſſing fame
Diſplaide abroad with golden trumpe,
which ſoundeth out ſo ſhrill,
As that your praiſe in learned proſe,
ſhall all Europa fill.
See here with fugred happie ſtyle,
as in a perfect glaſſe,
He figureth foorth how Venus troupe,
in loyall faith ſurpaſſe
The martiall broode of Mars his traine,
decyphering to their face,
That Pallas Ladies for their faith,
do daunt them with diſgrace.
With penne he paints your conſtancie,
with penne he here diſplaies,
Your faith, your troath, your loyaltie,
and what imports your praiſe.
And champion like he chalenge makes,
with Ladie Pallas ſhield,
To ſtand in armes againſt your foes
in open camped field.
He firſt cals out Euripides
which your reproach aſſignde,
And challenge makes to Mantuan,
which ſo blaſphemde your kinde.

He

He iars likewiſe with Iuuenall,
and mazeth Martiall quight,
He doth profeſſe himſelfe a foe
to all that owe you ſpight,
And plainly proues by reaſons rule
that euerie Authors clauſe,
Which raſhly railes of womankinde,
comes more of ſpight than cauſe.
Sith then you peereleſſe Brittaine Dames,
your Champion here in place
Sounds forth your praiſe, defends your right,
defies your foes in face:
Repaie ſuch guerdon for his paine,
as he deſerues to haue,
I meane to ſhrowde Mamillia ſafe,
tis that the Author craue,
Your wits and wils, your tongue and talke,
againſt all thoſe to vſe,
Which ſhall like biting Momus broode
his booke or him abuſe.

RICHARD STAPLETON
Gentleman.

MAMILLIA.

The Triumph of Pallas.

After that Pharicles vnder the profession of a Pilgrim was parted from the coastes of Italie, his secret and sodaine departure caused all the citizens of Padua to coniecture diuersly of the cause of his iourney, but especially it draue such a douht into the sorrowfull heart of Mamillia, and stroke such a dump into the musing mind of her father Gonsaga, as it was hard to gesse whether Mamillia conceiued greater griefe for the vnkinde departure of her newe betrothed friend, or her father sorrow, in that he gaue his consent of so chary chaffre to so churlish a chapman: But whether it were, no doubt their care was greater than their well meaning mindes in any respect had deserued, and by so much the more their sorrowe increased, by how much the report of Pharicles supposed Pilgrimage was to his great reproch daily bruted abroad the Cittie: Gonsaga supposing Pharicles discredite considering the late contract, to breede his daughters vtter infamie. For the Citizens gaue their verdit of the Gentlemans iourney as their fond affection had perswaded them to thinke eyther

well or ill of his person : his friendes supposing the best, said, that he meant to spend his time in trauell vntill the next spring, wherein he meant to cõsummate the mariage his foes contrariwise coniecturing the worst, said that his pompous prodigalitie and rich attire, were the two blazing starres and carefull comets which did alwaies prognosticate some such euent in tract of time should happen, and that his sumptuous expenses had so rackt his reuenewes, wasted his patrimonie, and brought his wealth to such a lowe ebbe, as being fallen into an english consumption, there remained no hope of his health, vnlesse hée meant for debt to take his Innes in S. Patricks purgatory. But these dry blowes could draw no bloud, this wauering winde could shake no corne, neither coulde those spightfull reportes of his protested foes anie iot moue Mamillia to thinke euill of her professed friend, & by so much the lesse, in that she knew his reuenewes were able to maintaine a greater port than euer he caried in Padua. But as thus her panting heart wauered betweéne feare and hope, it was for certaintie told her and her father by a secret friend, that Pharicles was either married or betroathed to her cousin Publia, and the sting of conscience so combred his guiltie minde for committing this troathlesse treacherie, that the shame of so hapelesse a fact caused him to take this vnhappie iourney. This tale not fully finished, Mamillia stode vpon thornes cast beyond the mone, and coniectured that which neither the tale did import, nor Pharicles himself imagine: but the lesse she was to be blamed, because the more perfect loue, as the soner it is drenched with the missing showres of distrust, and this direfull distrust is such a hellish foe to the heauie minde, that it suffers the passionate person to take no rest till manifest triall hath raced out this folish frenzie, which Mamillia tried true : for combred thus with the clog of care, she conueied her selfe couertly into her closet, where surcharged with the sorrowe of this noysome

newes,

newes, she burst forth into bitter teares and balefull terms to this effect.

With what greater plague quoth she, can either the vniust gods or cruel destinies wreck their wrath and extreme rigour vppon any man, than whiles he safely flotes in the seas of prosperitie, to ouerwhelme him with the raging waues of aduersitie, than amidst the happie gale of good lucke, to daunt him with the stormes of disaster fortune, than to repay his blisse with bale, his ioy with annoy, and his happy felicitie with most hapelesse & distressed misery? And yet there is no sore so ill, but it seemes more sower being remediless, than if it might be cured with cuning, nor no wound so deepe, but it is thought more dangerous being incurable, than if either nature or art had prouided a salue to heale it, nor no misfortune so great but it seemes more grieuous if there be left no hope that the present miserie may in time be requited with prosperitie. For where the conserue of hopes is wanting to cõfort the distressed heart, there the corasiue of despaire doth so fret asunder the molested mind as it maketh the perplexed person to pine in perpetuall calamitie.

All which alasse I see performed by proofe in mée most miserable creature, which alate safely harboured in the hauen of happinesse, and so fostered vp by fortune as shée seemed to will that I did wish, am now so daunted with the despight of sinister mishap, and so crossed with the rigorous repulse of frowning fortune by the disloyall dealing of flattering Pharicles, as my weale to woe, my happinesse to heauinesse, yea all my ioy and delight is turned to extreme sorrowe and despight: and by so much the more this my griefe is intolierable, by howe much the more there remaineth the hope of redresse. For alasse, too late it is to recall the stone alreadie cast, to beate the bush the bird being flowen, to breake the bargaine the bandes being sealed, and to reclaime affection where both lawe and loue hath

fettered fancie with constraint, and as hard it is for thée poore Mamillia to hope to winne Pharicles againe to thy lure he being already seased on his desired pray, yea, so fast tied to his tackling with thy cosin Publia, as no means but death can breake the bargaine, no the knot is so knit, that if Pharicles himselfe did will what thou didst wish, and would proue as lewd vnto her as light vnto thée, yet hée striues against the streame, and seekes to beare saile both against winde and weather: for as hée was assured vnto thée by promise, so he is betrothed vnto her by performãce: as he was linked vnto thée (as thou supposedst) in the perfect league of amitie, so he is (for certaine) coupled vnto her in the perfect lawe of matrimonie.

O ingratefull and periured Pharicles, hath thé constant state of thy Mamillia procured thy inconstancie? hath her troath made thé trecherous? hath her loue made thée disloyall? wilt thou disgresse so farre from nature, and resist the lawe of nurture, as to repay faith with flatterie, sincere affection with fained fancie, and good will with hate? hast thou no more care of thy credite but to cracke it with inconstancie? nor no more regard to thy solemne othe than to foile it with periurie? Why was nature so fond vnder so fine a shell to hide so rotten a kernell, vnder such golden fethers such ranke fleshe, vnder the shape of a Lambe the substaunce of a Tigre, vnder so sweete a face so sower a minde, to match so currish conditions vnder so courteous a countenance, so perfect a person with such imperfect qualities, so fine a feature with such filthy flatterie?

Why but Mamillia can these sorrowfull exclamations cure thy maladie, or can the rubbing of thy wound procure thine ease? nay rather remember the olde prouerbe, not so common as true, past cure, past care, without remedie without remembrance? Wilt thou proue so fond to set that at thy heart which Pharicles sets at his héele, to weep for him which wailes not for thée: to sorrow for his amitie

which

which laughes at thy miserie? No no, cast away care, let the remembraunce of his treacherie mittigate the fire of thy fancie, lyke not where thou art not loued, nor loue not where thou findes such inconstancie: as hée hath made a chaunge, so make thou a new choice, for since he hath falsified his faith without cause, thou art frée from thy promise without care: yea as he hath laide his loue vpon Publia, so laie thou thy liking vpon some other gentleman which both for his person and parentage may deserue as well to be loued as hée to be liked, and in so doing shalt thou content thy parents, procure thine owne ease, and pay Pharicles his debt in the same coine.

Why Mamillia art thou mad, or is fancie turned into frenzie? Shal the cowardize of the Kistrel make the Faulcon fearefull? Shall the dread of the Lambe make the Lion a dastard? Shall the leaudnesse of Pharicles procure thy lightnesse, or his inconstancie make thée wauering? His new desire in choice make thée delight in chaunge? Shall I say his fault make thée offend, his want of vertue force thée yéeld to vanitie? If hée by committing periurie be a discredite vnto men, wilt thou by falsifying thy promise be an vtter infamie to women? No the Gods forbid. For since Pharicles first wonne me, either he himselfe or none shall weare me, and although he hath crackt his credit, violated his oath, falsified his faith, and broke his protested promise, yet his inconstancie shall neuer make mée to wauer, nor his floting fancie shall not diminish mine affection. But in despight both of him and fortune, I will be his in dust & ashes. Y[illegible]en that vnfaithfull Pharicles shall be the saint at whose s[illegible]e I meane to doo my deuotion vntil my hapless heart through extreame sorrow receiue the stroke of vntimely death, which if it come not spédelie, these hands inforced by dispaire, by some sinister meanes shall ende my miserie, and with that such scalding teares distilled from her christall eyes, as they were sufficient witnesses of her

insupportable sorrow.

Where, by the way, Gentlemen, if fond affection be not preiudiciall vnto your iudgement, wee are by conscience constrained to condemne those vnseemly Satyres and vaine inuectiues, wherein with taunting tearmes and cutting quippes diuerse iniurious persons most vniustlie accuse Gentlewomen of inconstancy, they themselues being such coloured Camelions, as their fondnesse is so manifest, that although like Æsops asse they clad themselues in a Lions skinne, yet their eares wil bewray what they be: yea they accuse women of wauering when as they themselues are such weathercocks as euerie wind can turne their tippets, and euerie new face make them haue a new fancy, dispraising others as guiltie of that crime wherewith they themselues are most infected, most vniustly straining at a gnat, and letting passe an elephant, espying one dram of drosse, and not seeing a whole tunne of oze, so iniuriously descanting vppon some one dame which for her wauering minde perhaps deserueth dispraise, and not attributing due honor to so manie thousand Ladies which merite to be canonized as Saintes for their incomparable constancie. But now their cauilling is so common, and their causeless condemning come to such a custome, as Gentlewomen thinke to bee dispraised of a vaine iangler rather bringeth commendation than inferreth discredite, esteeming their wordes as winde and their talke as tales: yea their despightfull speeches carrie so litle credite, as euerie man thinkes they rather come of course than of cause, & that their cynicall censures proceed rather of selfewill than either of right or reason. Well Gentlemen, if I might without offence inferre comparison, we should plainly perceiue that for inconstancie men are farre more worthie to be condemned than women to be accused. For if we reade the Romane records or Grecian histories, either fained fables or true tales, yet we shall neuer finde anie man so faithfull which hath surpassed

passed women in constancie. Their onelie paragon wherof they haue to boast is poore Piramus, which killed himselfe for Thisbe, but to giue them a sop of a more sharper sauce, let them tel me if euer any of their braueſt champiõs offered to die for his wife as Admeta did for her husband Alceſt? What man euer ſwallowed burning coales as Portia did for Cato? Who ſo affectioned to his wife as Cornelia was to Gracchus? Who euer ſo ſorowed for ỹ misfortune of his Lady as Iulia did for ỹ mishap of her beſt beloued Pompey? Did euer any aduẽture ſuch deſperat dangers to inioy his loue as Hipſicratea did for her husbande Mithridates? What ſhuld I ſpeak of Tercia, Æmillia, Turia, Lentula, Penelope, or this our conſtant Mamillia with innumerable other, whoſe chaſtitie faith & conſtancy toward their louers could not euen by the dint of death be chaunged? But leaſt for saying my fancie ſome accuſe me of flatterie, againe to Mamillia, who thus plunged in perplexity, & driuẽ into the dangerous gulf of diſtruſt, ouercharged afreſh with the remembrance of Pharicles diſcurteſie, had burſt forth a new into her wonted teares, had not her father preuented her by comming into the cloſet, where finding her ſo bedewed with teares, yea in ſuch diſtreſſe as a woman halfe in diſpaire, blamed her follie in this effect.

Daughter, quoth hée, as it is a ſigne of a careleſſe minde not to be moued with miſhap, ſo it is a token of follie to be careful without cauſe, and to be grieued for that which if it were iuſtly weied offreth at al no occaſiõ of ſorow: in which you commit ỹ fault, & deſerue the blame, for your care is too great, & the cauſe none at all. The ſodain departure of your friend Pharicles (as I geſſe) brought you into this dumpe, which in my fancie could breed no doubt: for although ſundrie and vncertaine rumors be ſpredde of his iourney, and diuerſe men deſcant diuerſlie of his departure, as fonde affection leadeth them, his friendes ſuppoſing the beſt excuſe his faulte, his foes miſtruſting the worſt accuſe him

of

of follie, and yet they both ayme at the marke as the blinde man shootes at the crowe, Pharicles perhaps hauing so iust occasion of his iourney (as his spædie and happie returne shall make manifest) that his friends by hoping well shall merite praise, and his foes by iudging ill discredite. But perhaps the late report how either he was married or betroathed to your cousin Publia is the fretting canker which so combers your disquiet conscience, which tale in my opinion as it was last set abroach, so it deserueth least trust, and especially on your behalf, since neither you haue heard him counted for inconstant, nor you your selfe haue tryed him wauering. Will you then be so light as to call his credite in suspence which neuer gaue you occasion of suspition, and reward him with distrust which neuer gaue you occasion to doubt? No Mamillia, beware of such fondnesse, least Pharicles hearing of your follie performe that in deed whereof you suspect him without desert. But suppose the worst, he hath falsified his faith, hath crackt his credit, and like a troathlesse Theseus proued himselfe a traitor: what then? Shall this his dissembling driue thée into dispaire? or his pœuish inconstancie be thy perpetuall care? No, but rather Mamillia as he hath stained his faith, so straine thou thy affection, as hée hath fainted in performance, so faile thou in promise, yea learn to loath him for his vice as thou louedst him for his vertue, moderate thine affection, withdraw thy good will, and if thou hap to finde him halting, race him quite out of thy remembrance, and in so doing it shall both please me and ease thée, in the meane time suppose the best.

Mamillia perceiuing her fathers friendly affection by this his carefull counsel, and seeing his talke tended to her weale, was driuen into a doubtful dilemma what answere to frame: for if she should seeme so light of loue as to haue her heart at libertie both to like and loath as fickle fancie ledde her, all ỹ world might condemne her of inconstancie:

againe

againe if shée did not wholly agrée to her fathers iudgement, he might thinke shée did contemne his counsell and her owne commoditie: to auoid therfore the blame of disobedience and the blemish of discurtesie, she framed him an answere on this wise.

Sir, quoth she, it is farre more easie for the Phisition to giue counsell, than for the patient to put it in practise, and a thing of lesse charge to finde a fault than to amend it: yea it were an easie matter to be prickt with sorrow if the distressed man might allwaies bee cured as counselled: but to remoue care or cease from griefe is lightly perswaded, but verie hardly performed, which by experience I finde in my selfe. For I both know your counsell to be good, and also I most heartily desire to follow it, yet the griefe of Pharicles ingratitude hath taken such déepe roote in my hapless hart that neither counsaile nor constraint can race it out of my remembrance. And whereas sir you perswade me to moderate mine affection, to withdraw my good wil from Pharicles, and to quench the fire of fancie with the despightfull droppes of hatred, I coniecture they be rather words of course to trie my constancie, than spoken in good earnest to exhort mée to such trecherie. For you know I chose Pharicles for my mate, and you were content with the match, I fixed mine affection not to continue with him a yeare in dalliance, but to remaine with him all my life in marriage, wherin no fond and vncertaine liking but sincere and perpetuall loue is to be required: for to marrie without the forces of fancie, is to become a seruile slaue to sorrowe. There must bee a knitting of hearts before a striking of hands, and a constraint of the minde before a consent with the mouth, or else whatsoeuer the flower is, the fruite shall be repentaunce. Which things considered, I am not to be blamed, though I cannot leaue to loue at mine owne pleasure, nor to be condemned though I am so ouercharged with sorrow, sith an other shall enioy him vpon whom

my heart is wholie fixed.

Tush Mamillia quoth Gonzaga interrupting her talke, I say as I said before, that it is good to be carefull if there were any cause, but since no occasion of sorrow is offered, why should you be ouergrowne with griefe? Pharicles hath taken a sodaine and vncertaine iourney, what then? Wilt thou condemne him of follie before thou heare the vrgent cause of his spedie departure? No, but wil you say the case is too manifest, and so inferre the rumor of his late supposed marriage, which I deny as a most infamous slaunder raised vpon so honest a Gentleman. And for better proofe thereof come with me, for I will go to my brother Gostino, that there your cousin Publia may dissolue your doubt and confirme my hope, and so without any delaie they hasted to heare the case decided.

Where I cannot passe ouer without some speech, gentelwomen, the incomparable constancie of Mamillia, which was so surelie defenced with the rampier of vertue, as all the fierce assaults of fortune could nowhit preuaile as preiudiciall to such professed amitie, no the fained treacherie of so troathlesse a traitour as Pharicles; did rather strengthen than astonish her infallible friendship: the counsell of her father, the feare of his displeasure, the hope of profit, or the dread of future daunger, were of so litle force to diminish her affection, as it rather remained by those contrarie blastes of fortune farre more inflamed than anie whit extinguished.

And yet inferre Mamillia and a thousand other Ladies (who for their loyaltie deserue as good report and as great renowne) as perfect presidentes against those vniust prattlers, which seeke like sicophants to discredit womens constancie, and forsoth they must stand for no paiment: but alasse, if they spie one silly dame to halt or tread her shoe awrie, her fault is as much as though all did offend, for they will exclaime against all in general, as though none were

to

to bee founde guiltlesse. But it is no maruell if the sillie Lambe be vniustly accused where the Wolfe comes in as plaintife.

Well, Gonzaga being come to the house of his brother in lawe Gostyno, he found the olde gentleman so far spent with his long and lingring sickness, that he was very loth with such friuolous questions to trouble his patience, yet after salutations and many wordes passed betweene them, wherin the one deciphred his paines, and the other lamented his case, the sicke man vttering his griefe with sighes, and the other his sorrow with teares, Gonzaga like a wilie Fox found occasion to bring the matter in question so subtilly, as Gostyno either not at all, or else verie hardlie spied the fetch, framing his talke to this or such like effect.

Although Plato in ỹ bookes of his common wealth doth counsell the Athenians not to visit any of their friendes in time of aduersitie, except they could by some meanes redresse their miserie, because that comfort (saith hee) is cold and vnsauourie which commeth not bewrapt with some kind of remedy: yet as one condemning Platoes iudgement in this case, I am come to comfort you as a friend, but not to cure you as a Phisition, lest I might be thought to hant my friend in his health, and hate him in his sicknes, which either belongeth to a foole or a flatterer. But if I were as cunning a Phisition as a constant friend, and had as great skill to cure as to counsell, yet if I take not my markes amisse, I shoulde more profite you with good aduise than with anie potions were they neuer so soueraigne. For your daungerous disease, which most importeth death, is age, and your sorest sickneese is many yeeres, I speake Gostyno the more boldly, sith I heare you are more willing to die than desirous to liue, & that you seek more the welth of your soule than the health of your bodie. In deed Appollonius Tianeus reporteth, that the Gymnosophists made a lawe, that no man hauing passed threescore yeares should

buy any land before he made himselfe a graue, nor build any house before he had prouided for himselfe a Sepulchre: because in age we ought to make more readinesse to die than prouisions to liue, for the steele being spent, the knife cannot cut, the oyle consumed the lampe goeth out, the Sunne being set the day cannot tarry, the flower being fallen there is no hope of fruite, and old age being once come life cannot be lasting. You knowing therefore that nothing is so certaine in old age as euerie day to looke to die, hauing shewed your self both to be wise and warie, in that hauing but one only daughter, you both see her brought vp in your life, and that which is more, most worshipfully married before your death, yea and to such a mate as shee cannot but loue for his person, and you like for his parentage and patrimonie, I meane our friend & neighbor Pharicles, whose wit, wealth, and exquisite perfection both of minde and bodie, hath made all Padua astonished.

Staie there quoth Gostyno, & thinke not much though I interrupt your talk so rashly, for as I receiue both comfort and consolation by your good aduise and counsaile, so your strange news hath driuen me into a quandary, whether I should take your words in earnest or iest: for I am sure my daughter Publia is as far from a husband as I am from a wife, or else I am greatly beguiled. And with that he called Publia which stode at the window talking with her cousin Mamillia, and began to sift her on this wise.

If the newes daughter be true that your vncle Gonzaga hath told me, I may iustly be accused of folly, & you be condemned of disobedience: for in that I alwaies left you the raines of libertie being yong, to vse your wil as a law, and to leade your life after your owne lust, I may be counted a fole, and in that you haue abused this law of libertie, wedding your self to your own wil & despising my fatherly care & counsel as of none effect, you may be thought a disobediēt child. Why? was my nature euer so strange, or your nour-

ture

ture so straight, was I so vnwilling that you shuld match, or so wilfull to keepe you from marriage, as you shoulde chose without my aduise, yea, and that which is more, marrie without my consent? Well, I knowe I haue alwayes had such a care to pleasure you as a father, and you such a feare to displease me as a daughter, that I both thinke the newes vntrue, and thée vnworthy of such a report. But if the case be so, thou art not the first, nor shalt be the last which haue slipt awrie in this point: yet since thou hast hœre such a care of thy choice as to looke before thou leape, and to loue such a one as is to be liked for his liuing, both for his person and vertue, thou deseruest the lesse to be blamed, and I haue the lesse cause to be offended: to put mée therefore out of doubt, and to satisfie thine vncle Gonzaga, I charge thée by the law of dutie to tell me what hath passed betweéne thée and Pharicles.

Sir quoth she, as I haue alwaies found you to haue had a fatherly care to prouide for my welfare, so I haue alwayes counted it religion to requite that fatherly affection with the dutie and obedience of a childe, least happily I might séeme to be more void of nature than ỳ brute beasts which want nurture. The yong lamb by méere instinct of Nature obeieth the bleating of the old shéepe: The sucking fawne followeth the steps of the Doe: The Cignets dare not resist the call of the old Swan: the yong Tigre (though neuer so wild) runneth at the beck of the old Tygresse: and should I then, syr, be so voide of grace, as to be more lewd than the yong lambe, more voide of Nature than the sillie Fawne, more senseless than the yong Cignets, and more fierce than the cruell Tygres: No no sir: But when I so farre forget my selfe, as to passe these vnreasonable creatures in careless disobedience, then the Gods requite so lothsome a fact with most hellish misery. Although ỳ voyce of the common people be a great verdit to confirme a thing in question, yet that which is spokē of many is not alwayes

true, much lesse the rumour which is raised by some one tatling person, doth followe by consequence as a thing necessarily to be beleeued. And therefore mine vncle Gonzaga did verie ill in giuing credite to such a flying tale, and did more ouershoote himselfe in blowing it into your eares, vntill by further triall he had searched out the trueth of the matter.

In deede sir I confesse, that Pharicles hath shewed mée some curtesie, and I haue not altogither requited him with curiositie, he hath made some shew of loue, and I haue not wholie seemed to mislike, least in louing lightly I might séeme lasciuious, and in contemning churlishly I might be iudged very curious: but for to contract I neuer meant without your consent, nor neuer intended to set on the seales before you had stroke vp the bargaine. And for the confirmation of these my wordes, and the better satisfying of mine vncle Gonzaga, sée heere the letters which haue passed betwixt me and Pharicles.

Gostyno perceiuing by the tenure of these letters, that this tale which was told of his daughter was wholy without troth, iwoulde verie gladly haue knowen of Gonzaga who was the authour of such a report, thinking himselfe ill dealt withal to haue so causeless a slaunder raised vpon his daughter: but Gonzaga not willing to bring the matter any further in question, made him this answere.

Brother Gostyno quoth he, I know it is ill putting the hand betweén the barke and the trée, a great folly to meddle in other mens matters, neither was it my minde when I told you this tale, to sowe any dissention betwéene your daughter Publia and you, but I came to warne her as a friend, and counsell her as a kinsman, that she might take héede of the traine, least she were taken in the trap, that she might not strike at the stale least she were canuased in the nettes, that she might not venter no farther into the foord than she might easily retire without danger, I meane

that

that she shoulde not lay her loue no surer vppon Pharicles, but that she might plucke it off at her owne pleasure, for Pharicles is betroathed, and contracted long since to my daughter Mamillia, so that there remaineth nothing but that at his returne home they consummate the marriage. To cause therefore your daughter to take heed of such cogging copesmates was the cause of my comming, least vnaduisedly shée might buy repentance too deare.

Gostyno séeing the danger whereinto his daughter had fallen, if Gonzaga had not preuented it, gaue him heartie thankes for his friendly counsell, and counted both himself and his daughter greatly bound vnto him for preuenting so secret a mischiefe, being to exclaime against the péeuish periurie and trothlesse trecherie of Pharicles, had not Gonzaga broken off the talke with taking his leaue of his brother, and Mamillia giuing the Adio to her cosin Publia, departed leauing Gostyno and his daughter wholly counselled, but not halfe comforted, because they could not so sodainly disgest the great abuse of Pharacles.

But poore Mamillia who before was drowned in dread, doth now swimme in hope, before (as shée thought) crossed with calamitie, but now crowned with prosperitie, alate drenched in the dregs of distrust, and now safely setled in assurance, before she feared the worst, and now she hoped the best, at her comming nothing but woe woe, at her returne all was ioy, her woe to weale, her bale to blisse, her despight was turned to pleasure and delight. For now she hoped that although Pharicles had sowen wilde Oates shée should reape good graine, that he had not runne so farre but he might easily return, that bought wit was best, and y being throughly beaten with his owne rod, he would in time learne to be wise, and that whereas before hee was trothlesse now he woulde be trustie, as he was false so hée would be faithful: she thus perswading her selfe of the best was as merry as before she was sorie. But contrariwise

Publia

Publia being before secure was now crossed with care, before in happinesse now wholly in heauinesse, alate in ioy, now in sorrow and annoy, so that getting her selfe secretlie into her chamber she fell into these pittifull plaints.

Alasse quoth she, poore soule, it is too late to defend the walles when the Citie is ouerrunne, to sound the retreate when the battell is fought, to applie the salue when ỹ sore is incurable, and to seeke to comfort where counsell commeth too late, and to reclaime affection fancie being alreadie fixed. Thou speakest poore Publia by experience, for the counsell thine vncle Gonzaga, gaue thee was not a confect to heale thy sorrow, but a corasiue to renew thy griefe. And why? because to seeke to cure an incurable disease is to double the patients paines. Mine vncle Gonzaga did wisely warne me to beware of the traine, and alas I was before taken in the trap, he wisht me to beware of liking and I was long before in loue, he bad me take heede for wading too far, and I was before ouer my shoes. Why but fond foole thou hast not gone so farre but thou mayst retire, thou art not so fast in the nettes but thou mayst returne, thy loue is not so surely lodged, but thou mayst pull off thy liking, thou hast made no contract but thou mayst reclaime, nor giuen no consent but thou mayst recall, yea, & without clog to thy conscience or crack to thy credit. For why, he hath sworne to performe that which he could not iustly promise, he hath offered thee his faith, whereas before another had his freedome, the greatest substance of his loue was but a meare shadowe of lust, then Publia cast him off which so did scoffe thee, and detest him which so deepely dissembled: yea, for what fondnesse were it for thee to like him which is another womans loue, to make a choice of him whom another already hath chosen, to fixe thy fancie vpon Pharicles since Mamillia shall enioy him. Alasse I know all this, but what then? the person of Pharicles, his beautie, bountie, and rare qualities are so surely shrined in my breast, as they can ne-

uer

uer be raced out with oblivion: let Mamillia enioy him as her husband(yea, and I pray the Gods send them long and happie daies togither) yet I will both loue him and like him in a chast minde for euer. What though he were false, shall I be faithlesse? though he had no troth, shall I be trecherous? shall his fleeting make me fickle, or his inconstancie make me without conscience? No, no, I haue once giuē my heart and I meane not to pull backe my hand, I haue once loued him and I meane neuer to like any other: but here before the Gods I vowe my selfe a vestal virgin till death shall end my sorrow.

And indéed shée promised nothing but she did performe, for not long after Gostyno died leauing her sole heire to al his possessions. And although shée was dayly sued vnto by diuerse braue and gallant gentlemen, yet she refused them all, and the better to auoyd the resort of suters which dayly frequented her house, she let all her lands to lease, and entred her selfe into a religious Monasterie where shée led her life as a chast and famous virgin, and at her death dying without issue(for all his treacherie) she bequeathed her possessions to her best beloued Pharicles.

Where gentlemen (thinke of me what you please) I am constrained by conscience(considering the constancie of Publia) to blame those blasphemous blabs which are neuer in their vaine except they be breathing out some iniurious speeches against the constancie of women, not yelding any reason of their verdit or reproch, but the reckles rancor of their own peruerse will pricks thē forward to this despitefull folly. But I hope whatsoeuer the enuious crue shall crow against me for defending the loyaltie of women, vertuous & wel disposed gentlemen wil neither appeach me of flattery, nor cōdemne me of folly: But leauing these suppositions at last to Pharicles, who after ỳ vnder the profession of a Pilgrim he had cut the straightes with a spēdie gale, and ỳ mariners by compas of their course were come with-

in ken of land, and had descried the cliffes of Sicilia: seeing the place of this pretensed isle to be so neare, had his hart encountred with such a diuerse combate, and was so plunged in perplexitie and drenched in the dregges of doubt, as being almost frettised for feare, the marriners by his oft changing of coulours thought that either the poore pilgrim was in his Orisons, or else paying his debt by death vnto nature. But as their imagination preceded but by conjecture of his feeble complexion, so their aime was quite beyond the marke, for Pharicles was wishing for rayne when the shower was past, drying the malt when the kill was on fire, sounding the retreat when the battell was fought, yea buying repentance too late. Now he confessed the fault when iudgement was past, and found himselfe guiltie when there was no hope of pardon: Nowe he fealt within his crazed conscience a cruell conflict betweene wit & wilfulnesse, loue and lightnesse, fancie and faith: on the one side the fired minde of Mamillia proued his fading fancie to be founded on the tottering stage of flattery: on the other the constancie of Publia so galded his guiltie conscience, as he frankly accused himselfe to be as fickle in his faith, and as light in his loue, as the leaues of the hearbe Baaran which continually shake without ceasing.

But the Pirate although hee knowes his practise to be plaine theft, yet he turneth forth a newe leafe, till eyther he be drowned in the sea, or else tossed by some infortunate tempest, land his shippe at Tyborne: The counterfaite Coyner although hee knowes his craft to be a flatte trick of treason, yet hee will not take the checke for his fault, vntill he hath the finall mate for his offence. So Pharicles, although he knewe himselfe to be a deepe dissembler, and that flatterie was cosin germain to trecherie, yet he feared not to mock so long with Mamillia, & dissemble with Publia, vntill he gained nothing for his reward but a ship of sorrow to disgest the reckelesse rote of repentance: for as he had

had receiued the ſtroke by ficklenesse, ſo he meant to ſalue the ſore by flight: as he had bred his bane by their preſence, ſo he would cure his diſeaſe by abſence: thinking that Ariſtotle his ſentence in Logick was alſo an Axiome in loue, that one contrary driues out another: Iudging as priuate familiaritie was the father of fancie, ſo diſcontinuance ſhould be of ſufficient force to quench out ẏ frying flames of loue. But he ſate beſide the ſaddle, for he ſpake by geſſe and not by experience, by wit, but not by wiſedome. The ſting of a ſerpent by continuance enuenometh the whole bodie. Ye which is charmed of the Torpedo by procraſtination runneth mad, and the pricke of loue by delay is vncurable: yet Pharicles blinded with the vale of vanitie, and ſolaſed in the ſeas of ſelfeloue, was ſo wrapped in ẏ waues of wilfulneſſe, as at the firſt hee thought his iourney into Sicilia a perfect pumiceſtone to race out the memorie of his daintie dames in Italie. But he ſkipt beyond his ſkil, and was verie groſſely blinded with folly, for he was not only fruſtrate of his imagination, but did euen frie amidſt the flouds, that as he ſailed on the ſeas, the beautie of his goddeſſes gaue his conſcience ſuch a cruell canuizado by the meanes of fancie, as the poore Gentlemen driuen almoſt into the dungeon of deſpaire, burſt forth into theſe termes.

O infortunate Pharicles, hath the dolorous deſtinies decréed thy deſtructiõ, or the peruerſe planets in thy natiuity conſpired thy bitter bane? Hath froward fortune ſworne to make thée a miſerable mirrour of her mutabilitie? Shall thy friendes ſorrow at thy hap, and thy foes reioyce at thy chance? yea all the worlde wonder at thy ſtayleſſe ſtate of life. Shall Mamillia muſe at thy madneſſe in change, and Publia laugh at thy lightnes in choiſe? Yea ſhal they count thée more curious thã careful, more wittie than wiſe, more light in thy loue than lewd in thy life, and yet ſo lewd as ſufficient to winne the beſt game? Ah Pharicles, ſhall thy

daintie dames in Italie trie by experience, that although thy person is so brauely beautified with the dowries of nature, as she seemed to shew her cunning in caruing a peece of so curious perfection, yet thy mind to be so blotted with the blemish of inconstancie, and so foiled with the filthie spot of ficklenesse, as nature may seeme to make a supplie in the bodie, sith there was such a want in the mind: Shall (I say) they compare thee to the diamonde, who for all her glistering hue distilleth deadly poyson? To the Seastar, whose shell stayneth the Iuorie and whose meat is blacker than Iet? Unto the trees in the Mount Vermise, whose barke burneth like fire, and whose sap is colder than Ice? Well Pharicles, cast thy cardes, make thine accountes, and thou shalt finde the greatest gaine to be losse, and thy profite to be such as hee that maketh of a mountaine of golde a myerie moulhill, of an Elephant a Gnatte, and commeth from a wealthie merchant to a bare bankrout. Consider with thy selfe thou hast stayned thy stocke, and what more to be regarded? Thou hast crackt thy credite, and what of greater price? Thou hast lost thy friendes, and what of more value? Thou hast purchased two most trustie louers to be thy mortall foes, and exiled thy selfe as a poore pilgrime into a strange countrie. Why Pharicles, can these thy dolorous discourses cure thy care? or can vnfoulding of thy infortunate life be a meanes to mittigate thy miserie? rubbe not thy galded conscience for feare of a deeper sore, but if thou hast beene careless in chaunge be nowe carefull and constant in choyce, if thou hast committed a fault seeke in secret wise to make some part of amendes, if thou hast offended by breaking promise make a recompence in paying performance. Yea but the salue (be it neuer so pure) is not worth a rush if vnapt for the soare, the medicine being vnfit for the patients disease, though neuer so soueraigne, bringeth small profite, so this thy clarkely counsell vnapt for the cause will

procure

procure thée but litle eaſe: for thou haſt deceiued Mamillia, and halted with Publia, thou haſt made a fault to both and canſt make amendes but to one, thy promiſe is to laie thy loue on two where the perſormance can light but vppon ſome particular perſon, ſo that in any wiſe thou canſt not make a ful ſatisfaction for thy fault, vnleſſe thou take vpon thée ſuch a charge as thou ſhalt neuer bée able to rule nor they ſuffer. O vnhappie man art thou the onelie marke at which fortune meanes to vnloſe her infortunate quiuer? And with that hée caſt forth ſuch a ſigh, as it was a ſufficient ſign to witneſſe a ready remorſe in his troubled mind, that the maiſter of the ſhip taking compaſſion on this perplexed pilgrim, thought to comfort his care with this merrie motion.

Sir, quoth he, your bitter teares and déepe ſighs which you powre forth ſo plentifully, as tokens of ſome inwarde griefe, hath driuen both the marriners & me into a diuerſe dumpe, as we all ſtand in doubt whether thoſe pittifull plaints proceéd from a carefull cõſcience compoſed with ſin, or elſe ý you are of that order of pilgrims, whoſe pretenſed pilgrimage is to ſéeke S. Iames, but their heart & deuotion is vowed to an other Saint, which with a crabbed countenance hath giuen them ſuch a cutting corſiue as they ſéek by abſence either to mittigate her mode or procure their owne eaſe: and if you bee of the ſame caſe and in the like minde, I will thinke you as madde as he that counteth faſting a ſoueraigne preſeruatiue againſt famine.

Pharicles hearing the Pilots parle to touch him somewhat, & perceiuing his talke to tende to ſome end, thought as cloſely to ſtand him the warde as he had clarkely giuen him the blow, and therefore trickt vp his talke with this cunning ſcuſe.

Pilot quoth Pharicles, although they ſkill in nauigation be great, yet if thou hadſt no greater cunning in ſtirring of the ſtearne, than in coniecturing the cauſe of my ſorrow,

I would verie lothly haue committed my selfe vnder thy charge to haue sailed into Sicilia: for whether thou presumest vppon physiognomie or follie, it is but a bare diuision to say that either loue or sinne must be the cause of griefe: but put case thou hast hit the marke, and that my outward sighes be signes of inward loue, will not absence thinkest thou diminish affection?

Yes quoth the Pilote, when you finde solitarinesse a soueraigne salue against sorrow, then will the dewe of discontinuance quench out the fire of fancie: but leauing these amorous questions, you are welcome to the coastes of Sicillia.

Pharicles seeing the cockboate readie to carrie him to the shoare, rewarded both the maister and the marriners very francklie, desiring the Pilot (sith he himselfe was a stranger) to guide him to some honest Inne, where hee might make his aboade while he staied in the countrie. Who being verie desirous to gratifie the Gentleman, carried Pharicles to a verie friends house of his, who for the Pilottes cause gaue Pharicles such curteous entertainment, as hee thought himselfe to haue hapt on a verie good hoast.

Where by the way Gentlemen, we see the tickle state of such yong youthes whose wits are wils, and their wils are lawes, coueting so much sensual libertie, as they bring themselues into perpetuall bondage: for ỹ Polype hath not more colours, nor the Camelion more sundrie shapes than they haue change in thoughts, now liking, now loathing: for a while professed enimies to Venus court, & then sworn true subiects to the crowne of Cupid, so variable as a man can neither iudge of their nature, nor nourture, vnlesse by natiuitie they be lunatikes, not taking this worde as the English men do, for starke mad, but as borne vnder the influence of Luna, and therfore as firme in their faith as the melting ware that receiueth euerie impression, thinking as

as Pharicles did, that it is a Courtiers profession to court to euerie dame but to bee constant to none, that it is the grace to speak finely though without faith, and to be wedded in words to as many as the lusting eie can like: so that at length whē their talke is found tales, their loue lust, and their protested promises final performance, then their credite beeing cracked, they must be trauellers to seeke that in a strange country which they could neuer find in their owne: they must into Sicillia for shiftes, into Italie for pride, to France for fraude, and to Englande for fashions and follie, so that they returne home laden, not with learning, but with leaudnesse, not with vertue but with vice, yea, their whole fraught is a masse of mischiefes. I speake not of all trauellers Gentlemen, but of such as Pharicles, which take their iourney, either that their credite at home is crasie, or else being wedded to vanitie seeke to augment their follie.

But againe to Pharicles, who now safely setled in Saragossa the chiefe citie in Sicillia, a place of no lesse suspition than resort (and yet the most famous mart in all the countrie) dealt so clarkely in his calling, and behaued himselfe so demurely, as his pretensed kinde of life gaue occasion to no man to suspect his fained profession: for his Palmers weed was worne with such a grauitie in his countenance, and such a modestie in his maners, as all men thought the man to be halfe mortified. For Pharicles knew verie well that he could not liue in Saragossa vnder the state of a gentleman, but either he must spende with the best or sit with the worst: yea, beside that without companions hee could not bee: and hee thought it verie harde to chuse a Iramme of golde among a pounde of drosse, to finde one Gemme amidst a whole heape of flint, one Eele among many Scorpions, and one friend amōg a thousand flatterers: it might aswell be his happe to chaunce on a dissembling Damon as on a trusty Damon, to commit his counsel to a subtil Simon

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as to a faithfull Pilades, to take him for a professed friend which might be a protested foe, in the fairest grasse to finde the fowlest Snake, in Oryllus bore a deadly poyson, in Carolus scarph a withered rote, in the shape of a friende the substance of a foe. Hee thought likewise that such a Citie as Saragossa was often times as well stored with Parasites as garded with souldiers, and as full of counterfaites as counsellers, and that he might finde many cousins claiming more acquaintance to his purse than kinred to his person, more allyed to his liuing than to his linage: to conclude, more to feed his fancie for gaine than either good wil or friendship.

Pharicles partly feared and partly perswaded with the consideration of the former premisses, was fully resolued in his minde to abandon all company, & to giue a finall farewel to his forepassed follie, to make a change of his chaffer with better ware, of his drosse with golde, and of his fleeting will with staied wisedome. Hauing thus determined to leade a Pilgrims life to punish his bodie with this Palmers penance, in satisfaction of his disloyall dealings with his trusty louers, he had not liued in this Hermits state by the space of a moneth, but he proued the Pilots talke to be no tales, nor his wordes to be winde, but a setled sentence: for want of company so increased his care, and brought such melancholike motions to his musing mind, as now he perceiued solitarinesse to be the nurse of sorrow, and discontinuance the father of fancie. The modestie of Mamillia, the constancie of Publia, his credite crakt in Italie, his youth spent in vanity, his great promises and smal performance, his fained faith & forged flatterie, so battered the bulwarke of his brest, & gaue such fierce assaults to his carefull conscience, as he thought himselfe to be in a second Hell, vntill he might find a meanes to mitigate his miserie: and therfore as solitarines was the sore, so he meant societie should be the salue, determining to driue away those dumpes by

frequenting

frequenting of companie, which otherwise woulde haue bredde his vtter bane: respecting neither cost, expences, nor hazarding of himselfe, so his minde might remaine in quiet.

Pharicles hauing thus cast off his Pilgrimes wæd and Pilgrims profession, gaue the citizens of Saragossa in short time to vnderstand that hæ was as well a Gentleman by nature as by nurture, and as worthily brought vp as worshipfully borne. For first hæ made a restraint of his will by wit, then vsed his wit so warilie and wiselie, shewing such a curteous countenance and franke liberalitie to al estates, as he draue them into a dout, whether the comlines of his person, or the worthinesse of his mind deserued greater commendation: In so much as those yong Gentlemen thought themselues happie which might be counted companiõs to this new guest, & aboue all the rest of this courtly crue which kept him company, a yong gentlemã named Ferragus, onely sonne to the gouernour of Saragossa, was ioyned with him in most priuate familiarity, thinking that day euill spent, wherein he had not visited his new friend Pharicles, and the more to do him honor being a stranger, hæ oftentimes carried him to his fathers house, where in short time Pharicles wonne such credit by his curtesie, that Signor Fernese (for so was ỹ old gentleman called) thought his house the more luckie he had such a guest, & his sonne the more happie he had chosen such a companion: but for al this Pharicles fearing to find a pad in the straw, and a burning sparke amongst colde ashes, was a foe to none, nor a friend to anie, neither durst trust Ferragus without sufficient triall, but bare himselfe so indifferent to all, yet shewing himselfe so fit for all companies, as well in ripenesse of wit as reuenewes of wealth, that there was no talke for a time but of the perfection of Pharicles.

While thus flattering fame had spread abroad his famous qualities, there was a yong gentlewoman in Sara-

gossa called Clarynda, of more wealth than beautie, and yet so sufficientlie furnished with the perfections & dowries of nature, that if she could haue bene continent and not common in her loue, shée might haue bene for her person a fit mate for the most famous Prince in the world. But shée being both yong, rich, and beautifull, hauing neither father nor mother which might make a restraint of her nature by due nurture, and enioying a libertie without controlement which be the greatest baudes in the world to make a Gentlewoman slide in such slipperie pathes, hauing neither care of her person nor regard of her parentage, but setting both honour and honestie to sale became a professed Curtizan.

In which stayelesse state of life she waded so far, that her chiefest care was to bée careless in that which aboue all things she ought most to haue regarded, for whereas both her birth and beautie had béene of sufficient force to perswade her to beautifie the gods of fortune and gifts of nature with a maidenlie modestie and silent chastitie, shée contrariwise linking her selfe to sensual libertie, and wedding her minde to vanitie, sought to reape renowne & purchase fame by ỹ which she tried in time to brée de her greatest infamie: for why, she found both such pleasure and profite by setting her honestie to sale in the shameless shop of voluptuous desires, that neither the shame of her life, nor the feare of her death, the state of her birth, or the staine of her beautie, might in any wise moue her from her loathed kinde of liuing: no her heart was so hardened, and her eares so enchanted with the alluring charme of Venus sophistry, ỹ neither the persuasions of her friends lamenting her case, nor ỹ reioysing of her foes laughing at her leaudnesse, could driue her to desist from her detestable kinde of dealing. Nay ỹ more she was counselled, the lesse she was conformable; the more she was intreated, the lesse she was tractable: yea, she setled her selfe so surely, as she thought

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in the ſeate of ſelfewill and ſecuritie, that ſhe imployed all her time and ſtudie to entertaine her licentious louers, ſhewing her ſelfe ſuch a ſubtile Circes and craftie Calipſo, in giuing them peſtiferous potions, and drowning them in the dregges of diuelliſh delights, that vnleſſe it were ſome warie Vliſſes that had prouided a preſeruatiue againſt her poiſon, they returned tranſformed into apes or aſſes, or into worſe if worſe may be. And yet for all this fained affection, her fleeting fancie was neuer fixed vpon any, but laying the net, was free her ſelfe, caſting the bayte, auoyded the hooke, ſeeking to entrappe others, ſhe her ſelfe was neuer intangled: and as the moſt infectious ſerpent hath alwaies the ſweeteſt breath, ſo for all her vicious mind ſhe had ſuch a vertuous tongue, and trickt vp her talke with ſuch painted colours, as they of Saragoſſa did maruell how ſhe could ſo clarkely couer ẏ ſubſtance of vice vnder the ſhape of vertue: yea they learned by her leaudneſſe to warn their children from ſuch ſtate of life, they did ſee verie well how that which was bredde by the boane would not out of the fleſh, that the yong Adder would proue an olde Serpent, that the cragged twigge woulde proue a crooked tree, that ſhee which ſpent her youth without reſtraint, woulde leade her age without controlement, that the mayd which was vowed to vanitie would wedde her ſelfe in time to follie. But againe to Clarynda, who wallowing in the waues of wantonneſſe, and offering her incenſe at the altar of Venus, heard as well as others ẏ rare report of Phariches perfections, which tickling ſomewhat her toyiſh minde, made her deſirous to trie what was in the gentleman by experience, and to reape both pleaſure by his perſon, and profite by his purſe, which was the chiefeſt marke whereat ſhee alwaies aymed: Couering therefore the heart of a Tigre with the fleece of a Lambe, the clawes of a Gryph with the pennes of a Doue, the vanitie of Lais with the vale of Lucretia, the miſerable conditions of a Curtizan with the

modeſt countenance of a matrone, decking her ſelfe with iems & iewels of infinit valour, ſet her ſelf in her window as an adamant obiect to draw the wauering eyes of Pharicles, thinking that as none could heare the Syrens ſing, but they ſhould be charmed with their melodie, ſo it were as impoſſible to ſée her and not bee allured with her beautie. But as ỳ Lion ſéeking to intrap the hart as a pray, is himſelf vnwares taken in the toiles: ſo Clarinda making the ſnare fell in the pit, holding the view was taken at ỳ gaze, ſéeking to catch an other captiue, was brought her ſelf into perpetuall bondage: for indéed (according to her deſire and imagination) Pharicles conſtrained by certaine his neceſſarie affairs came by her houſe, yet armed with ſuch a priuie coate as hée warilie withſtood the greateſt daunger of her inuenomed ſhot: giuing her to vnderſtand that he could flie about the candle and not be ſinged, ſée the Scorpion and not be ſtricken, that hée could laugh and looke without liking: yea warme himſelfe verie nigh the fire and not be burned, that he could accedere ad hunc ignem, and yet not caleſcere pluſquam ſatis. For why, paſſing by her window and ſéeing this gorgious Gorgon ſo ſhrined in the ſhape of a goddeſſe, did not onely repute at Nature for placing ſo helliſh a minde in ſo heauenlie a creature, but alſo ſmiled to ſée ſuch brauerie linked with ſo litle honeſtie, and ſuch perfect beautie blemiſht with the want of chaſtitie. Yet willing to ſhew himſelfe a friend to all, he gaue her the Salue with a cringing curteſie, and went to his lodging without anie more loſſe than in lending his looke to ſuch alluring vanities. But ſhe contrariwiſe being at diſcouert, noting the comelineſſe of Pharicles countenance, & imprinting in her heart the perfection of his perſon, had her fancie ſo fettered aſwel with ỳ report of others as with her own iudgemẽt, that ſhe marueiled to find ſuch a ſtraunge Metamorphoſis in her immodeſt mind: for thinking to ſhake off ỳ ſhackles with a bare farwell as ſhe had done before, ſhe felt her ſelf

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ſo faſt tyed to the ſtake, that it craued her greateſt cunning to vnloſe the knot. Nowe ſhe felt the poyſon to worke on her ſelfe that ſhe had prouided for others, and perceiued that intending to lay the ſnare, ſhée her ſelfe was wholly entrapped: yea the force of fancie gaue ſuch fierce allarmes to her new beſieged minde, as no rampier that ſhe coulde make might withſtand the batterie. The more ſhe ſtroue againſt the ſtreame the leſſe it did preuaile, the cloſer ſhée couered the ſparke, the more it kindled: yea, in ſéeking to vnloſe the Lunes, the more ſhée was intangled: In fine after ſhe had paſſed two or thrée dayes in kicking againſt the pricke, ſhe felt ſuch a hapleſſe horrour in her troubled mind, that ſhe was forced to enter into conſideration with her ſelfe what conditions ſhe ſhould offer to her newe profeſſed enemie, and therefore entering into her cloſet vttered theſe ſpéeches.

O vniuſt Gods quoth ſhée, which haue indued brute beaſtes with greater perfection in their kinde than reaſonable creatures: The Garlike killeth the Serpent, & ſhée by inſtinct of nature eſcheweth the ſame. The iuice of hemlocke poyſoneth the beare and what more abhorred? the greaſe of the ſnayle infecteth the ape, and what more loathed? yea euery creature ſhunneth the occaſion of danger, man onely excepted, which ſéeketh with purſuit to obtaine that which bréedeth his confuſion: what bruiſeth the brain? what mazeth the minde? what weakeneth the wit? what brédeth feare? what bringeth frenzie? what ſoweth ſorrowe? what reapeth care more than loue? and yet the onely thing wherein man delighteth. The byrd louing the woodes loatheth the nets, the hart liking the lawnes hateth the ſnares: But man placing his felicitie in frédome, taketh greateſt care to caſt himſelfe into perpetuall bondage.

O Clarinda, would to God thou mightſt accuſe others and be frée thy ſelfe from this follie: but alas thou doeſt

condemne others of that cryme wherein thou thy selfe deseruest greatest blame: Wilt thou now fond fole become a professed friend to affection, which hast alwayes béene a protested foe to fancie? wilt thou now suffer thy minde to bée nousled vp in captiuitie, which hath alwaies béene nourſed vp in libertie? Thou hast counselled others to beware of the traine, and wilt thou now thy selfe be taken in the trappe? thou hast boasted that thou couldest both like and loath at thine owne pleasure, and shall thy brags now bée daunted with disgrace? wilt thou now proue such a cowarde to yéelde to the file, to stoope at the stampe, to giue ouer the fielde before there be a stroake stroken, yea and to such a cruell tyrant as loue is? It is a saying not so common as true, that shée which soweth all her loue in an houre, shall not reape all her care in a yeare, that shée which liketh without remembrance shall not liue without repentaunce. So then Clarynda be wise, since thou art warned, loke before thou leapest: there is no better defence against danger than to consider the ende of thine enterprise. Thou art intangled with the loue of a stranger, who perhaps hath his heart fired on some other place, thou hast fondly set thine affection vpon one whose wealth, wit, and conditions, thou onely knowest by the flattering report of fame, he is in outwarde shewe a Saint, and perhappes in inward mind a serpent, for his person a paragon of beauty, for his conditions since he sojourned in Saragossa most highlie to bée commended: yea so perfect in substance and qualitie as he may in no respect be appeached of want: why? but Clarynda fame is not alwaies true, and the brauest blome hath not alwayes the best fruite: those birdes which sing swœtest, haue oftentimes the sowrest flesh, the ryuer Silia is most pleasant to the eye and yet most hurtful to the stomacke, the stone Nemenphis is not so delicate without, as deadly within, all that glisters is not golde. Pharicles (Clarynda) for all his pompous fame of perfect cõ-

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ditions may bée a parasiticall flatterer of most imperfect conuersatiõ. Who was more curteous than Conon the Achenian? and yet a verie counterfeite; who more gentle than Galba in shewe? yet none more trecherous in prowfe; Vlisses had a faire tongue but a false heart, Metellus was modest but yet mutable: the cloath is not knowne till it come to the weeting, nor a louers quallities perceiued till he come to the wearing. Well Clarinda although it is good to doubt the worst, yet suppose the best, he is constant, trustie, not vain-glorious nor wedded vnto vanitie, but a protested foe to vice and a professed friend to vertue: Alas fond foole? if thou wey thy case in the equall ballance the greater is thy care & the more is thy miserie, for by how much the more he himselfe is vertuous, so much lesse hée will esteeme thée which art vicious: doest thou thinke he which is trustie wil regard thée which art trothlesse? ỹ his faithfull curtesie will brooke thy fained inconstancie? is thy senses so besotted with selfeloue to suppose that a Gentleman of great wealth and no lesse wit, famous both for his person and parentage, will bée so witlesse in chaunge or careleste in choice, so light in his loue or leaude in his life, as to fixe his affection vpon a professed Curtizan, whose honestie and credit is so wracked in the waues of wantonnesse, and so weatherbeaten with the billowes of immodestie, that it is set to sale in the shameleste shop of Venus as a thing of no value to be cheapt of euery stragling chapman. No no Clarinda, there is such a great difference betwéene thy hapleste chaunce and his happie choice, betwéene thy careleste liuing and his carefull life, as there remains to thée not so much as one dramme of hope to cure thy intollerable maladie. And why fond foole? Was not Lamia in profession a Curtizan, in life a lasciuious vassall to Venus vanitie, yea to figure her forth in plaine tearmes a shameleste strumpet racking her honestie to the vttermost, therby to raise reuenewes to maintaine her immodest life, and yet for all the

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blemish of immoderate lust wherein she was lulled a sléep by security, she so charmed and enchanted with her syren subtleties the senses of king Demetrius, ý he was so blinded with the beames of her beautie, and dimmed with the wanton vale of her alluring vanities, forgetting that shée was by calling a curtizan & by custome common to all thet could wage her honestie with the appointed price, he so entirely loued this graceless dame, that neither the remembrance of her forepassed follie, nor the suspition of her présent immodestie could driue that worthy king to mislike her, vntill the extreame date of death parted their inseparable amitie? Were not manie noble Princes allured to the loue of Lais? Was not that worthy Romane Cassius so fettered with the forme of Flora the renowmed curtizan of Rome, that hee offered the prime of his yeeres at the shrine of that gorgeous Goddesse, and yet the worst of these two worthie wights farre surpassing Pharicles as well in ripenesse of wit as reuenewes of wealth. Yea but Clarynda inferre no comparison, for these two stately dames were so decked and adorned with the giftes of nature, and so polished with princely perfection, that they were the most rare iems and péereless paragons of beautie that euer were shrowded vnder the shape of mortalitie, so that if Iupiter had but once frequented their companie, no doubt Iuno would haue béen infected with ielowsie, whereas thy comelinesse deserueth no such surpassing commendation, but that thou mayst yéeld the palme of a victorie to a thousand whose beautie is such as their greatest imperfection may daunt thée with disgrace. Why but Clarynda, art thou so mad to lay a cutting corasiue to a grene wound, to procure heat with colde, to represse hunger with famine, to salue sorrow with solitarinesse, and to mittigate thy misery with extreme dispaire? No no, since thou art once lodged vp in the lothsome labyrinth of loue, thou must like Theseus be haled out with the threed of hope: for better hadst thou met

with

with Minotaurus in plaine combat, than be but once arrested with the miserable mase of distrust. And therefore Clarynda cast away care, retire not before thou hast the repulse, but kæpe the course by thy compasse: and since thou hast the fore sæke the salue, applie thy wit & will, thy hand and heart to atchieue that thing, in atteining whereof consists either thy continuall calamitie or perpetuall ioy, and with that she stept to her standish which stode in the window, and wrote a letter to Pharicles in this effect.

Signora Clarynda of Saragossa, to Don Pharicles prosperitie.

ALthough thou hast both cause to muse and maruell (O noble Pharicles and vnacquainted gentleman) in that thou receiuest a letter from her whome neither familiaritie nor friendshippe can giue iust occasion so much as once to salute thee with a Salue, much lesse to trouble thy patience with such stuffe as may brede thy misliking & my miserie, if the gods be not ayding to my enterprise, yet if thou shalt vouchsafe to construe my meaning to the best, or at the least take the paines to turne ouer these imperfect lines procéding from a perplexed person, which I hope thy noble minde and curtesie will commaund thée, thou shalt finde it no smaller cause than the fatall feare of death that forced mée to yéeld to this extremitie, nor the occasion lesse than the dread of pinching dispair which draue me to passe the golden measure of surpassing modestie. In déede the noble and vertuous dames (Pharicles) of famous memorie, whose happie life hath canonized them in Chronicles for

perfect paragons both of vertue and beautie, haue with generall consent auerred, that shamefast modestie and silence be the two rarest gems & most precious iewels wherwith a Gentlewoman may be adorned. Notwithstanding they haue all bœn of this mind, that where either loue or necessitie extend their extreme rigour to ỹ vttermost, there both humane & diuine lawes surcease, as not of sufficient force to abide the brunt of two such terrible & vntamed tyrants. For there is no silence such but the fyle of loue will fret in sunder: nor no modestie so shamefast but the sting of necessitie will force to passe both shame and measure. Sappho (Haricles) was both learned, wise, and vertuous, and yet the fire of fancie so scorched and scalded her modest minde, as she was forced to let slip the raynes of silence to craue a salue of Phaon to cure her intollerable malady. If Phedra (Haricles) had not both surpassed in beautie and modestie, poore Theseus would neuer haue forsaken his Ariadne in the desertes, to haue linked himselfe with her in the inuiolable league of matrimonie, yet her beautie and modestie were brought to such a lowe ebbe by the batterie of loue, that shée was faine to sue for helpe to her vnhappie sonne Hipolitus. I dare not (ô Haricles) of these exemplified premisses inferre either comparison or conclusion, for because to cõpare my self to them were a point of arrogancie, and to derogate so much frõ their degrée, as to match them with my rudenesse were a trick of extreme follie. Yet this I am forced to confesse, that the selfesame fire hath so inflamed my fancie, & the like batterie hath so beaten my breast, as silence and modestie set aside, I am forced by loue to pleade for pardon at the barre of thy bounty, whose captiue I remaine, till either the sentence of life or death be pronounced vpon me poore carefull caytife. Loue, yea, loue it is, (ô Haricles) and more if more may be that hath so fettered my frédome and tyed my libertie with so short a tedder, as either thou must be the man which must vnlose me

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from the lunes, or else I shal remaine in a lothsome Labe-
rinth til the extreme date of death deliuer me. The Deare
Paricles, is more impatient at the first stroake, than the
Hynde which before hath bëene galded and yet escaped, the
souldier grëeueth more at the first cut, than he which hath
bëene acquainted with many woundes: so I alas hauing
neuer felt before the fire of fancie, nor tried the terrible
torment of loue, thinke the burthen more great, & the yoke
more heauie, by how much the lesse I haue bin acquainted
with such insupportable burdens. Well Paricles, I know
thou wilt conclude of these my premisses, that since I haue
bëene an inhabitour so long Nell' la strada cortizana, & pro-
fessed my selfe a friend to Cæsar, that either I haue bëene a
dëepe dissembler in fëeding many fooles fat with flattery, or
else that I neuer loued any but thee, is a trothlesse tale, & a
flat trick of treecherie. Confesse I must of force (O worthie
gentleman) that I haue flattered many, but neuer fancied
any, that I haue allured some, but loued none, that I haue
taken diuerse in the trap, and yet always escaped ỹ snare,
vntill too long flying about the candle, I am so scorched in
the flame, & so surely fastened with the fetters of fancie by
the only sight of thy surpassing beautie, as of force I must
remaine thy carefull captiue till either thy curtesie or cru-
eltie cut asunder the thrëed of hope, which makes me pine
in miserie. It is not (ô Paricles) thy purse but thy person
which hath pierced my heart, not thy coyne but thy comli-
nesse which hath made the conquest, not the helpe of gaine,
but the hope of thy good will that hath intangled my frë-
dome, not the glitring shape of vanitie but the golden sub-
stance of vertue, not thy liuing, lands or parentage, but thy
rare qualities and exquisite perfections are the champions
which haue chayned më in the balefull bandes of lasting
bondage. Lasting I may well tearme them, sith there is
such a difference betwëene thy state and my stay, as there
remaines to me no hope of libertie. For perhaps Paricles

thou wilt say, that the crooked twig will proue a crabbed tree, that the sower bud will neuer be sweete blossome, how that which is bred by the bone will not easily out of ỹ flesh, that she which is common in her youth wil be more inconstant in her age: To conclude, that the woman which in prime of yeares is lasciuious, will in ripe age be most lecherous. Yet Pharicles I answere, that the blossomes of the Mirabolanes in Spaine is most infectious, and yet the fruite verie precious: that the wine may be sower in the presse, & yet by time most swéet in the Taske: that oftimes where vice raigneth in youth, there vertue remaineth in age. Who more peruerse being yong than Paulyna, & who more perfect being old? Losyna the Quéene of the Vendales at the first a vicious maiden, but at the last a most vertuous matrone. But to aime more neare the marke, was not Rodope in the prime of her youth counted the most famous or rather the most infamous strumpet of all Egypt? so common a curtizan, as she was a second Messalyna for her immoderate lust, yet in the floure of her age being married to Psammeticus the king of Memphis, she proued so honest a wife and so chaste a Princes, as she was not before so reproached for the small regard of her honestie, as after shée was renowned for her inuiolable chastitie. Phryne that graceles Gorgon of Athens, whose monstrous life was so immodest that her careless chastitie was a pray to euerie stragling stranger, after she was married to Siconius, shée became such a foe to vice, and such a friend to vertue, yea, she troad her steppes so steddily in the trade of honestie, as the Metamorphosis of her life to her perpetuall fame was ingrauen in the brazen gates of Athens. So (Pharicles) if the Gods shall giue me such prosperous fortune as to receiue some fauour of thée in liew of my most loyal loue, and I shall reape some reward for my desertes and haue my fired fancy requited with feruent affection, assure thy self I will so make a change of my chaffre for better ware, of my

fleeting

fléeting will with ſtaied wiſdome, of my inconſtancie with continencie, from a moſt vicious liking to ſuch a vertuous liuing, from a laſciuious Lamia, to a moſt loial Lucretia, as both thou and all the woꝛlde ſhall haue as great cauſe to maruell at my modeſtie, as they had cauſe to murmure at my foꝛmer diſhoneſtie: & thus languiſhing in hope I wiſh thée as good hap as thou canſt deſire oꝛ imagine.

Thine though the Gods ſay no,
Clarynda.

CLarynda hauing thus finiſht her Letter, called one of her maydes which ſhée thought moſt méete foꝛ ſuche a purpoſe, and willed her to carrie it with as much ſpéede as might bee to Pharicles, who hauing taken the charge in hand, dealt ſo clarklie in the cauſe as ſhée ſought ſuch fit oppoꝛtunitie foꝛ the perfoꝛmance of her meſſage, that ſhée found Pharicles ſitting ſolitarie in his chamber, to whom ſhe offered the letter in her miſtreſſe behalf on this wiſe.

Sir quoth ſhe, if my bold attempt to trouble your ſtudie may unpoꝛt ſmall manners oꝛ little modeſtie, the vrgent cauſe being once knowne, I hope both I ſhalbe excuſed and you pacified. Foꝛ ſo it is, that my miſtreſſe Clarynda by the ſpace of two oꝛ thrée daies hath bene pinched with ſuch vnacquainted paines, and griped with ſuche vnſpeakeable griefs, as the extremitie of her ſickneſſe is ſuch, as we lóke onely when the ſtroake of death ſhall frée her from this incredible calamitie. Yet amidſt the ſoꝛeſt panges of her pinching diſtreſſe, ſhe commaunded me to preſent this letter

to your worships hands, wherein both the cause and the sickenesse it selfe is decyphered. For she hath heard by report that you haue such perfect skill in curing that kinde of maladie which by fortune is inflicted vpon her, that eyther of her death or the restoring of her health consisteth in your cunning, which if it be such, as no doubt it is, if eyther you haue the nature of a Gentleman, or your courtesie be such as all Saragossa speaketh of, I hope her disease being once knowen, you will send such a soueraigne salue for her sickenesse, as we her poore handmaides shall haue cause to giue you thankes for our mistresse health, and she her selfe be bound to remayne a duetifull debter of yours for euer.

Pharicles hearing the subtile song of this enchaunting Syren, doubted to touch the scrappe for feare of the snare, and was loath to taste of any daintie delicates, least he might vnhappilie be crossed with some impoysoned dish of charming Cyrces, for Pharicles knewe himselfe an vnfitte Physition for such a paltring patient, neither could he on the sodaine diuine of her dangerous disease, nor coniecture the cause of her insupportable sorowe, vnlesse she were fallen in loue with his friend Ferragus, and thought to make him a meanes to perswade his friend to the like affection. But to auoide the trappe whatsoeuer the trayne were, he thought best to looke before he did leape, and to cast the water before he gaue counsell, least in kneeling to Saint Francis shrine, he should be thought a Fryer of the same fraternitie: to auoyde therefore such inconuenience as might happen by replying too rashlie, he gaue her this vncertaine answere.

Maide quoth he, as you haue for your part sufficientlie satisfied me with this excuse, not to thinke euill of your boldnesse, so you haue driuen me into a doubt what I should coniecture of ỹ strangenes of the message, sith that since I soiourned in Saragossa, I haue neither openly pro-

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fessed my selfe a Physition, nor secretly ministred to any of my friends wherby any such supposition might be gathered, but perhaps it pleaseth your Mistresse to descant thus merily with me for my pilgrims apparell which at my first cõming to Saragossa I did vse to weare, which if it be so, tell her I traueiled not as a Pilgrim that had cunning to cure the disease of a Curtizan, because I would not buy repentance too deere, but that my pilgrims weed did warne me to beware for cheaping such chaffre, as was set to sale in the shameless shop of Venus: Marrie if your mistresse be in earnest, & that her disease be so dangerous that all the learned Physitions in Saragossa dare not deale withall, and yet my small skill may cure it, I meane first to seeke out the nature of the sickenesse, and then the vertue of the simples to make the receipt, which being done, my Page shal bring her an answer of her letter speedily. The maide hearing this doubtfull answere departed, but Pharicles desirous to see what clarklie conclusions he should find in the Curtizans scrowle, could scarcely stay while the maide had turned her back from vnripping the Seales, wherein he found Clarinda combred with such a perilous sickenesse, as must of necessity breede her death if she were not cured, or his extreme miserie if she were amended, seeing himselfe therefore chosen a Physition for such a passionate patient as would reward him with large reuenewes & rich possessions for his paines (yea and that which was more, yelded her person into his power in part of payment, whose comely proportion surpassed the brauest dames in Europe, if the staine of her honesty had not been a blemish to her incomparable beawtie) he was with these large offers driuen into a doubtfull dilemma what he should replie to Clarindas demaunde, his dissembling with Mamillia, his treacherie to Publia, his credite crackt in Italie, the losse of his friends, the hate of his foes, and nowe againe the riches of Clarinda, her surpassing beawtie, and

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her promise to take a new course of life so assaulted the fort of this perplexed Pharicles, as he had almost yelded a listening eare to the melodie of this immodest mermaide. But as there is no hearbe so perillous which hath not some one vertue which is precious, nor no Serpent so infectious whiche is not indewed with some one qualitie which is commodious: So Pharicles although he was wholie wedded vnto vanitie, and had professed himselfe a mortall foe to vertue, beeing in the state of his life such a mutable machauilian, as he neither regarded friend nor faith, oath nor promise, if his wauering wit perswaded him to the contrarie: yet he entered into such deep considerations of the curtizans conditions and of the care of his owne credite, yea the feare of God and dread of man so daunted his conscience, that now he so loathed this lasciuious Lamia, as full of chollar he fel into these melancholike passions.

Is it not sufficient (O fickle and vnstedfast fortune) that thou hast drenched me in the waues of distresse, and tossed me with the tempest of aduersitie, in losing two such true and trustie louers as by thy frowning frowardnes I haue lost, but now to aggrauate my griefe and to repaie my care with greater calamitie, thou seekest in a straunge countrie to trappe me in the snares of captiuitie, where I haue neither kinsmen to comfort me, nor friendes to giue mee good aduise to redresse my miserie: yea and that which is most despight, to entangle me with such trash, the burden whereof is the greatest plague that any mortall man can sustain? O hapless man, and vnhappie fortune! Why but Pharicles, why doest thou so fondlie accuse fortune of iniustice? Whereas if thou weyest all things in the equall ballance, she seeketh more thy preferment than thou thy selfe canst desire. Consider but thine owne case: Mamillia hath reiected thee for a flatterer, and Publia accounts thee for a Parasite, Gonzaga is thy foe, Gostyno thine enemie, yea thy

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verie friendes are become thine aduerſaries, and all Padua deſpiſeth thée as a patterne of leawdeneſſe : what hope canſt thou haue then Pharicles to recouer thy credit where euerie man of reputation will refuſe thy companie? Doeſt thou hope to winne fame where thou art infamous, or to bée counted vertuous where thou art tried to be moſt laſciuious? No, no, and therefore count fortune thy friende, who in a ſtraunge countrie hath offered thée ſuch a match, as for her parentage & patrimonie, lands and liuing, birth and beautie, may deſerue to be a mate for the moſt famous Prince in the world. Yea but Pharicles, ſhe is a Curtizan, common and inconſtant. What then? Hath ſhe not promiſed to chaunge her vicious liking into a moſt vertuous liuing, the ſtate of a Curtizan into the ſtaie a of matron, & to make a Metamorphoſis of her forepaſſed diſhoneſtie into moſt perfect modeſtie? The palme ỹ is moſt crooked being a twig is moſt ſtraight being a trée. What more hurtful to the heart than the buds of a date, & yet no greater cordiall than the fruite : nothing ſauoureth worſe than a Panther being a whelp, yet no beaſt hath ſo ſwéet a ſmel being old : that which oft times in prime of yéeres is moſt perilous, in ripe age proueth moſt precious. So Pharicles although Clarinda hath bene a moſt graceleſſe monſter in her youth, yet ſhe may proue a moſt gracious matron in her age: yea and by how much the more thée hath knowne the filthineſſe of vice being a maide, by ſo much the more ſhe will embrace vertue being a wife. O Pharicles are thy ſenſes alate ſo beſotted, and thy wit ſo inueigled, art thou ſo blinded with the vale of vice & dimmed with the maſke of vanitie, that thou art become more ſottiſh than the ſenſeleſſe ſtones, or more bruite than vnreaſonable creatures. The Cryſolite being worne on the finger of an adultereſſe, ſo deteſteth the crime as it cracketh in péeces by méere inſtinct of nature. The Unicorne is ſuch a foe to adulterie, and ſuch a friend to chaſtitie, as hée alwaies preſerueth the one and

killeth the other. The iuice of the Basco leafe so abhorreth vnlawfull lust, as it will not by any meanes be digested in the stomacke of a strumpet. Wilt thou then Paricles loue her whom the senselesse stones do loath, or deale with that person whom verie bruite beasts do detest? No, no, Mamillia will rather both forgiue and forget thy flatterie, & Publia pardon thy periurie, than they would but once haue thée consent to companie with such a graceless Curtizan. And with that such a sorowfull sadnes oppressed his melancholike mind, as he had fallen into forepassed passions had not his friende Ferragus driuen him out of that dumpe, who comming into the chamber & finding him as one hauing his heart on his halfpeny, wakened him out of his dreame with this pleasant salutation.

I am sorie friend Paricles to finde you in this dumpe, so I am the more grëeued because I cannot coniecture the cause: and although it be the dutie of a friend to be copartner of his friendes sorrow, yet I dare not wish my selfe a partaker of your sadnesse, because I suppose you are offring incense at the aultar of such a Saint, at whose shryne you will not so much as once vouchsafe that I should but sing placebo. If this be the care that combers your minde, good Paricles find some other time for your amorous passions: But if it be any sinister mishap which hath driuen you into this dumpe, either want of wealth, losse of friends, or other frowne of Fortune, only reueale Paricles wherein I may pleasure thée, and I will supplie thy want with my weale, & cure thy care with such comfortable counsell as my simple wit can afford. The fairest sandes Paricles are oftimes most fickle. When the leafe of the Seahuluer loketh most grëene, then is the rote most withered, where the Sea breaketh with greatest billows, there is the water shallowest: so oftimes in the fairest spëech lies hid ỹ falsest heart, in flourishing words dissembling dëedes, and in the greatest shew of good wil the smallest effect of friendship. I can

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not Pharicles paint out my affection towards thée with coloured ſpeeches, nor decipher my amitie with the penſill of flatterie, but if thou wilt account me for thy friend, & ſo vſe me when thou haſt occaſion, thou ſhalt (to be ſhort) finde me farre more prodigall in performance than prattling in promiſes, and ſo I ende.

Pharicles for all theſe painted ſpéeches of his friend Ferragus, durſt not wade too farre where the ford was vnknowen, nor reueale the cauſe of his care to his companion, leſt happily he might finde a Pad in the ſtraw, and try that oftimes of the ſmootheſt talke enſueth the ſmalleſt trueth: to ſatisfie therfore his friend and to cloake the cauſe of his care, he coyned this prétie ſcuſe.

O Ferragus quoth he, it is not as you imagin the pangs of loue which haue driuen me into theſe paſſions, neither the want of wealth which haue thus wrapped me in woe: for to be intangled with loue I haue alwayes thought it a madneſſe, and to waile for wealth a point of méer folly, but it is Ferragus ſuch a miſerie, as the ſturdie Stoikes themſelues, which were neuer moued with aduerſitie, did onlie dread to be ſtrooken with this deſpightfull dart of calamitie. Yet amidſt this my greateſt miſfortune thy friendly affection is ſuch a comfortable collife to my crazed minde, & I find ſuch comfort in thy frendſhip, as I think my lands life nor libertie halfe ſufficient to requite thy curteſie, but promiſing vnto thée the like vnfained affection, & repoſing the ſtaie of my life in thy truſtineſſe, I wil vnfold vnto thée the cauſe of my diſtreſſe. The ſmoake Ferragus of Padua is more deare vnto mée than the fire of Saragoſſa, and the waters of Itahe doe farre more delight my taſte than the moſt delicate wines in Sicilia, and rather had I liue in a poore cottage in my natiue ſoyle, than be pampered vp in princely pallaces in a ſtrange country: Yea, it is Ferragus naturally giuen to all to chooſe rather to liue in aduerſitie amongſt their friends at home, than in proſperitie among

ſtrangers abroad : in ſo much that no greater miſerie can be inflicted vppon any man, than to leade an exiled life in a forraine nation. This this Ferragus is the croſſe wherwith I am afflicted. For I muſt confeſſe vnto thée by the lawe of friendſhip, that through the diſpleaſure of the Emperour I am condemned to leade my life in perpetuall exile, ſo that neither I cannot nor may not ſo much as once approach the confines of Italie, which reſtraint from my natiue country is ſuch a hell to my minde, and ſuch a horrour to my conſcience, as death ſhould be thrise welcome to releaſe me from banishment. It is not the loſſe of my landes or liuing Ferragus which ſo moleſts my mind, but the want of my faithfull and familiar friendes : for wealth may bée gotten by wiſedome, but a truſtie friend is hardly recouered, ſo that Zeno himſelf was of this opinion, that the loſſe of friends is only to be lamented. Solon the Athenian being demaunded why he made no lawe for adulterers, anſwered, becauſe there were none in his common wealth. Why quoth the other, but howe if there happen to be any, ſhall hée dye? No quoth Solon, hée ſhall be baniſhed, meaning that no torture, torment nor calamity is to be compared to the miſerie of exile. Woe is me then moſt miſerable creature.

Why Pharicles quoth Ferragus, wilt thou ſalue ſadneſſe with ſorrow, or cure care with calamitie? Wilt thou wipe away woe with wailing? or driue away theſe dumps with dith deſpaire? No no Pharicles, but to adde a ſalue to this ſore, thus I replie to thy complaint.

The moſt wiſe & auntient Philoſophers Pharicles haue bene of this opinion, that the worlde generally is but as one Citie : ſo that whereſoeuer a wiſe man remaineth, hée dwelleth in his owne home, for nature hath appointed the ſelfeſame lawes to euerie place, neither is ſhe contrarie to her ſelf in the furtheſt parts of ỹ world. There is no place where the fire is colde, and the water hot, the aire heauie,

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and the earth light: neither hath wit or learning lesse force in India than in Italie, and vertue is had in reputation as well in the North as in the South: so that Anacharsis was wont to say, vnaquæq; patria Sapienti patria. But perhaps Pharicles thou wilt obiect thy great possessions which thou hast lost, and how thou wert of more account for thy birth and parentage among thine owne, than euer thou shalt be among strangers. But I say Pharicles, that Coriolanus was more beloued of the Volscians, among whome he liued in exile, than of the Romanes with whom he was a citizen. Alcibiades being banished by the Athenians, became chiefe Captaine of the armie of the Lacedemonians. And Hanniball was better entertained by king Antiochus, than with his owne subiects in Carthage. And I dare say Pharicles, thou wert neuer more famous in Padua than thou art here in Saragossa: Yea, and the more to mitigate thy miserie, consider with thy selfe that there is no greater comfort than to haue companions in sorrow: thou art not the first, nor shalt not be the last which haue bene exiled into forraine countries, yea, and such to whom thou art farre inferiour both in calling and countenance. Cadmus the king of Thebes was driuen out of the selfe same citie which he had builded, and dyed old in exile among the Illyrians. Sarcas the king of the Molossians vanquished by Philip king of Macedonia, ended his miserable dayes in exile. Dionysius the Syracusan driuen out of his countrie was constrayned to teache a Schoole at Corynth. Syphax the great king of Numidia seeing his citie taken and his wife Sophonisba in the armes of his mortall foe Masyniſſa, and that his miserie should be a trumpet to sounde out Scipios tryumph, ended his life both exiled and imprisoned. Perseus the king of Macedonia, first discomfited and then depriued of his kingdome, and lastly yelded into the hands of Paulus Æmilius, remained long time a poore-banished prisoner. These Pharicles without reciting any more, are sufficient,

considering their crownes, kingdomes and Maiesties, to proue that Fortune hath not onely offered the like mishap to others, but also hath not done so great despite vnto thee as was in her power to haue done. But perhaps Pharicles thou wilt replie that these mightie Monarchs are not in the same predicamēt, for they were banished their kingdomes by open enimies, and thou thy countrie by supposed friendes: they were exiled by sinister enmitie of forreine foes, and thou by the secrete enuie of flattering companions: so that the selfe same citizens who were bound vnto thy father for his prudent gouernement being their magistrate, and to thee for thy liberalitie maintaining their liberties, haue repayed thy curtesie with most ingratefull crueltie. To which I answere, that Theseus whose famous actes are so blazed abroade through all the world, was driuen out of Athens by the selfe same citizens which he himselfe had placed, and dyed an olde banished man in Tyrus. Solon who gouerned his citizens with most golden lawes, was notwithstanding exiled by them into Cyprus. The Lacedemonians beeing bounde nor beholding to no man so much as vnto Lycurgus, for all his prudent policie in gouerning the citie constrained him to leade his life in exile. The Romanes suffered Scipio Africanus the first which defended them from so many perils, most miserablie to die in Lyntermum. And the second Scipio for all that he subdued Carthage and Numantia which refused to become tributaries to the Romanes, found in Rome a murtherer but not a reuenger. Ingratitude Pharicles, is the most auntient mischiefe which raigneth among the people, beeing so deepelie roted that it doth not as all other things ware olde, but wareth daily more fresh, so that the flower falling there followeth great store of fruite. And further Pharicles, for the losse of thy friendes I confesse it is the greatest cause of care, and yet oftimes the faireſt face hath the fowlest heart, and the sweetest wordes the sowrest deedes, thou

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haſt therfore the meanes by this miſhap to iudge betweene the faithfull and fained friende: for as the touchestone trieth the golde, ſo aduerſitie proueth friends. Had not Oreſtes fallen into his extreme phrenſie, he had neuer tried the ſacred faith of Pilades: and if the warres of the Lapythans had not lighted vppon Perithous, hée mighte haue thought himſelfe to haue had many friendes, whereas hée found none but one, the famous Theſeus. Eurialus had neuer proued the conſtancie of Nyſus, had he not fallen into the hands of the ſouldiers of Turnus. Sith then (Pharicles) fortune hath but giuen thée occaſion to trie thy friendes, count it not for ſuch a miſerie. For if all thy companions and kinſemen in Padua proue but clawbackes, aſſure thy ſelfe thou haſt ſuch a faithfull friend héere in Saragoſſa, as counts thy miſhap his miſfortune, and thy care his owne calamitie: yea, if eyther my counſell may comfort thy crazed minde, or my wealth releéue thy want, trie and then truſt: and if thou findeſt me troathleſſe, the gods reward my trecherie with moſt vile and extreme miſerie.

Pharicles hearing the great proteſtations of his faithfull friende Ferragus, and perceiuing that his friendſhip was conſtant and not counterfeite, not onelie tolde him that this report of his exile was but a tale to trie his affection, but alſo reuealed vnto him the verie troath of his departure from Italie: what hap had paſſed betweéne him and Mamillia, and alſo the letter of Clarinda: which when Ferragus ſawe, he both gaue him counſell to auoide ſuch a common Curtizan, and further to driue him out of theſe dumps, caried him to his fathers houſe to paſſe away the time in parle.

Where, aſſoone as they came, they found Signor Farneſſe in the garden deuiſing pleaſantlie with diuerſe Gentlewomen, amongſt whome was Madam Gambara the Marqueſſe of Saldena, and the yong Ladie Modeſta: who ſéeing Pharicles, were verie glad of his ſo happie arriuall,

that

that now they might trie what was in the Gentleman, sith he was the man that bare the bell for courtly bringing vp throughout all Sicillia. But Pharicles seeing them in earnest talke, thought they had beene canuasing of some serious and secret matter, and not being verie well acquainted with the Marquesse, knewe it past maners to come to counsell before he were called, began to withdraw himselfe out of the garden had not Signor Farnesse recald him on this wise.

What Walter Pharicles quoth he, is it the fashion in Padua to be so strange with your friendes, knowing that you are not so soone come as welcome, nor so hastilie arrined as hartilie desired of all the companie? I speake also for my Ladie Gambara and Madam Modesta, especiallie at this time, since there is such a passing doubtfull matter in question as all our cunning cannot decide. Wee knowing therefore that you trauellers cannot be without experience and especiallie in such louing cases, will referre our whole controuersie, if the Marquesse and my Ladie Modesta be content, to your skilfull determination, and in my opinion we shall haue hapt on a verie fit iudge.

Syr quoth he, I both knowe and finde my selfe far more welcome to your house than my small deserts can merite: yet not willing to straine so much vpon your courtesie, to be so bolde to intrude my selfe into companie where both my betters are in presence and the talke vtterly vnknowen, least they might iudge I had eyther small nurture or lesse manners. But since it hath pleased my Lady the Marquesse and Madam Modesta (to whome I thinke my selfe greatlie bound that their Ladyships will vouchsafe of such a simple Gentleman) to admit mee for a hearer of such a doubtfull discourse: yet Syr I accept not the conditions, for if the case be so intricate as neyther your olde yeres nor great experience can decide, it were farre vnfit for me to set downe a sentence whose age and skill is yet in the budding.

ding, and eſpeciallie in ſuch an honorable companie where either their countenance or calling may force me ſpeake eyther for feare or fauour.

No Maiſter Pharicles (quoth the Marqueſſe) although I haue ſuch opinion both of your wit and ſkill as I durſt in a more weightie matter than this admit you for a iudge: yet ſince you are a partie touched within the compaſſe of the commiſſion, I will not tie my ſelfe ſo ſtraightlie to your verdit, as eyther your yea or nay ſhall ſtand for payment vnleſſe you bring the ſoundeſt reaſon.

Our queſtion is Maiſter Pharicles whether the man or the woman be more conſtant or loyall in loue. The cauſe of our controuerſie aroſe about certaine vaine verſes compiled by an iniurious Gentleman heere in Saragoſſa, who with deſpightfull taunts hath abuſed the Gentlewomen of Sicillia, moſt peeuiſhlie deſcribing their apparell, and preſumptuouſlie decyphering their nature. But leauing him to his follie, you know both the caſe and the cauſe, and therefore let vs heare your opinion.

The copie of the verſes.

SInce Ladie milde (too baſe in aray) hath liude as an exile,
None of account but ſtout: if plaine? ſtale ſlut not a courtreſſe
Dames nowadayes? fie none: if not new guiſed in all points
Fancies fine, fawſt with conceits, quick wits verie wilie.
Words of a Saint, but deedes geſſe how, fainde faith to deceiue men.
Courtſies coy, no vale but a vaunt trickt vp like a Tuſcan.
Paced in print, braue loftie lookes, not vſde with the veſtals.
In hearts too glorious, not a glaunce but fit for an Empreſſe.
As mindes moſt valorous, ſo ſtrange in aray: mary ſtately.
Vp fro the waſt like a man, new guiſe to be caſde in a dublet.
Downe to the foote (perhaps like a maid) but hoſde to the kneeſtead.
Some cloſe breetcht to the crotch for cold, tuſh; peace; tis a ſhame Syr.
Heares by birth as blacke as Iet, what? art can amend them.

A perywig frounſt faſt to the frunt, or curld with a bodkin.
Hats frō Fraunce thicke pearld for pride, and plumde like a peacocke.
Ruffes of a Syſe, ſtiffe ſtarcht to the necke, of Lawne; mary lawleſſe.
Gownes of ſilke, why thoſe be too bad? ſide, wide with a witneſſe.
Small and gent I'the waſt, but backs as broade as a Burgeſſe.
Needeleſſe noughts, as criſps, and ſcarphes worne Alla Moriſco.
Fumde with ſweetes, as ſweete as chaſt, no want but abundance.

Pharicles hauing read theſe verſes ſmiling at the vaine of the Gentleman, found his minde clogged with a double care. For to praiſe men for their loyaltie he found his own conſcience a iuſt accuſer of their inconſtancie, to condemne women for their ficklenеſſe he ſawe Mamillia and Publia two preſidents of perfect affection: yet for faſhion ſake he made this or ſuch like aunſwere.

If credite Madame may bée giuen to thoſe auntient authors, whoſe wit, wiſedome and learning hath ſhrined them vp in the famous temple of immortalitie, your demaund is anſwered, and the queſtion eaſily decided. For Socrates, Plato, yea and Ariſtotle himſelfe, who ſpent all their time in ſearching out the ſecret nature of all things, aſſigned this as a particular qualitie appertaining to womankinde, namely, to be fickle and inconſtant, alledging this Aſtronomicall reaſon, that Luna a feminine and mutable Planet hath ſuch predominant power in the conſtitution of their complexion becauſe they be phlegmatike, that of neceſſitie they muſt be fickle, mutable and inconſtant, whereas Choller, wherewith men do abound, is contrarie, and therefore by conſequence ſtable, firme and without change: ſo that by how much the more the bodie is Phlegmatike, by ſo much the more the minde is fickle: and where the bodie is moſt Chollerick, there the mind is moſt conſtant. To leaue theſe rules of Aſtronomie, and to come to humane reaſon, Pindarus, Homer, Heſiodus, Ennius, Virgil, Martiall, Propertius, and many authors more,

more, whose pithie and golden sentences haue in all ages beene holden as diuine Oracles, haue in all their writings with one consent auerred, that the naturall disposition of women is framed of contraries: now liking, now loathing, delighting this, and now againe despising the same: louing and hating: yea laughing & wœping, and all with one winde: so that it is their naturall constitution in this one propertie to be like the Polipe: that if it happen some one woman not to be variable, it is not so because it is her nature, but because shee hath amended her fault by nourture. For the confirmation of the former premisses, Madame, it is not necessarie to inferre examples, sith there is none heere but could report infinite histories of such dissembling dames as haue falsified their faith to their louers, whereas the constancie of men is such, that neither hath any authors found it faultie, neither can as I coniecture, if you speake as you thinke, your conscience condemne them as guiltie, so that to confirme the loyaltie of men were as much as to proue that which is not denyed.

Now say you to this quoth Signor Farnese, hath not Pharicles aunswered you fully to your question? is not nowe my former reasons cõfirmed and yours vtterly infringed?

Tush syr quoth the Marquesse, one tale is alwayes good vntil another is heard, but all this winde shakes no corne, neither is the defendant ouerthrowen at the fist plea of the plaintife. The more glistring the skinne of the Serpent is, the more infectious: where the billowes be greatest, there the water is shallowest: the rotten wall hath the most need of painting, and the falsest tale hath neede of the fairest toung: where the greatest showe of eloquence is, there is the smallest effect of troth. But to your surmised Sophistrie thus I aunswere master Pharicles, that whereas you build your reasons vppon the credit of auncient authors, I will lay my foundation vppon the same rocke, and so thrust you on the bosome with your owne launce.

For as for Socrates, Plato, and Aristotle, whom you alleage as ratifiers of your former reasons, I say that both they and others who farre surpasse them in the sacred skill of Astronomie, affirme (as you say) that the naturall constitution of women is Phlegme, and of men Choller, which if you consider with indifferent iudgement, prooueth vs trustie and you trothlesse, vs constant and you variable, vs loyall vnder Luna, and you mutable vnder Mars. For the Phlegmatike complexion is cold and moist, vtterly repugnant to the flaming heate of voluptuous desires, participating of the nature of water, which so coleth and quencheth the fire of fancie, as hauing once fired the minde, it resisteth with the colde moisture the frying heate of fond and fickle affection, whereas the Chollerike constitution is hote & drie, sone set on fire and sone out, easily inflamed and as easily quenched, readie to be scorched with the least heate of beawtie, being of the nature of fire which is the most light and mouing Element of all, fiering ī at the first sight, and yet so dry as it hath no continuance, being verie violent and little permanent. And though Luna is predominant in our complexion, yet Mercurie is Lorde of your constitution, being in his constellation fleeting, inconstant, variable, trecherous, trothlesse, and delighting in change: so that it is not so common as true, the nature of men is desirous of noueltie. And as touching Hesiodus, Homer, Virgil and others, I aunswere that euill will neuer spoke well, and that Martiall & the rest of his cogging companions, because they found some one halting, they wil condemne all for creeples, thinking by discrediting others vniustly to make themselues famous, and condemning others of that whereof they themselues are chiefely to be accused. Who fireth his fancie, and then changeth affection? who promiseth loue and perfourmeth hate? who now liketh and within a moment lotheth? who wooeth one and sueth to another? who loyall in his lippes and a lyer in his

his heart? but onelie men, and yet they muſt bée conſtant. As for the infinit examples you could inferre maſter Pharicles to proue the diſloialtie of women, you do well to conceale them becauſe you cannot reueale them: for it is hard to reape corne where no ſéed was ſowne, to gather grapes of a barraine vine, to pull haire from a balde mans head, or to bring examples of womens diſloyaltie which neuer committed ſuche trothleſſe treacherie. But as for your changing champiõs which challenge to defend your crazed conſtancie, howe truſtie was Theſeus to poore Ariadne? Demophoon diſſembled with Philliſ, and yet ſhe died conſtant. Æneas a verie ſtragler, yet Dido neuer founde halting. Iaſon without faith, and yet Medea neuer fléeting. Paris a counterfait Camelion, & yet Oenone a truſtie Turtle. Vliſſes variable, and Penelope moſt conſtant. Yea, Pharicles infinit examples might be brought which would bréed our credite and your infamie, if time as well as matter would permit mée. So that the inconſtancie of ſuch mutable Mercurialiſtes, and courtly copeſmates as you bée, is growne to ſuch a cuſtom, that flatterie is no fault, & varietie is rather imbraced as a vertue than reiected as a vice. In fine, the bloſſome of diſloyaltie hath brought forth ſuch faithleſſe fruite in your mutable minds, as he that is conſtant is counted a calfe, and he that cannot diſſemble cannot liue.

How now Signor Farneſe, quoth the lady Modeſta, hath not the Marqueſſe giuen Pharicles a cake of the ſame dow, yea, hath ſhée not better defended the Fort than hée could aſſault it? Now you ſée Pharicles counterfait coine will go for no paiment, and his rampier too weake to withſtand her force, and his reaſon not ſo ſtrong but they are clearely infringed.

In troth, quoth Farneſe, my Ladie Marqueſſe hath plaied the valiant champion, and hath put in ſo perfect a plea to defend her clients cauſe, that if I haue euer any caſe in the

Court, she shall be my counseller.

Iest how you please, quoth the Marquesse, I am sure mine aduersarie will confesse, that howsoeuer I faltred in my tale, I failed not in the truth.

Indéed Madame, quoth Pharicles, it is a fowle byrd defiles the owne neast, and yet I will say my conscience, that for constancie men are farre more to be appeached of want than women to be condemned for defect, and therefore who soeuer made the forepassed verses, was both vniust and iniurious: yea, the railing of Mantuan in his Eglogs, the exclaiming of Euripides in his Tragedies, the tants of Martiall, and priuie quippes of Propertius, are more of course than cause, and rather inforced by rage than inferred by reason.

What Pharicles quoth Signor Fernese, I sée thou canst hold a candle before the diuel, and that you can so cunningly runne a point of Descant, that be the plaine song neuer so simple thou canst quauer to please both parts. You were euen now a condemner of womens varietie, and are you now an accuser of mens inconstancie? If you be so variable in your verdit, we wil thinke that either you speak foolishlie without skill or as a flatterer to please women. But indéede it is daungerous for him to speake ill of an Irish kearne that is offering a Cowe to Saint Patricke, and as perilious for a man to blaspheme women that is knéeling at the shrine of Venus: sith then you are in the same case we will take your deuotion for a sufficient excuse. In the meane time if it please my Ladie the Marquesse wée will go to dinner, and there ende our discourse more at leisure.

Content, quoth the Marquesse, and with that they went to dinner, where Pharicles behaued himselfe so wittily, as they stood in doubt whether his wit, beautie, or behauiour deserued greater commendations.

Well, dinner being ended, Pharicles hauing the spurres

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in his ſide, alledging vrgent cauſe of his ſo haſty departure toke his leaue of the Marqueſſe, and the reſt of the compa-ny, and giuing great thanks to Signor Ferneſe for his good cheare, hyed him home in haſte to his chamber. Where ſéeing the letter of Clarynda, a gaſtly obiect to his gazing eyes, willing to returne an anſwere that ſhe might not ac-cuſe him of diſcurteſie, toke Penne and Inke and wrote a letter to this effect.

Pharicles to Clarynda, health.

IT is hard Clarynda for him which commeth within the reach of a Crocodile to eſcape without daunger, & it is as impoſſible to ſée the Cockatrice & not be infected. Who ſo toucheth the Torpedo muſt néeds be charmed, and he that handleth a Scorpion cannot but be ſtriken: tis not poſſible to medle with pitch & haue clean hands, nor to be acquain-ted with a ſtrumpet & haue a good name. This conſidered Clarynda, I being a ſtranger of Italie, whoſe life & liuing is more noted than if I were a citizen in Saragoſſa, counting my honeſt behauiour ỹ chiefeſt ſtay of my vnknowen ſtate, feared leaſt thy maides arriuall to my lodging ſhould bée hurtfull to my countenance, or preiudicial to my credit. If then I grǽued to haue my parler combred with the maid, you may wel think I were loth to haue my perſon trobled with the Miſtreſſe. For ſilence & modeſtie Clarynda which you ſay the force of my loue conſtrained you to paſſe, I am ſure you ſhoke hands with modeſtie, and ſtrained curteſie

with

with ſilence long before you knewe me for Pharicles, or I you for a Curtizan. Indeed you haue brought forth fit examples to confirme your conſequent, & I allow them. For ſilent Sapho was a riming monſter of lecherie, & you a rooted Miſtreſſe in bawdrie: Modeſt Phedra was a moſt inceſtuous harlot, and you a moſt infectious ſtrumpet: ſo that your compariſons hold very well, ſith the equalitie of your maners makes them not odious. Doeſt thou think Clarinda that I am ſo careleſſe in choice as to chooſe ſuch filthie chaffre, or ſo ſoone allured as to be in loue with ſuch traſh? No, no, I haue ſuch care to my credit and ſuch regard to my calling, ſuch reſpect to my birth, and ſuch feare to defame my parẽtage, as I meane not to match with a Princeſſe if ſhe be not honeſt, much leſſe then linke my ſelfe to a laſciuious Lais whoſe honeſtie ſhall be a pray to euery ſtraggling ſtranger. Shall I beate the buſh and others get the byrdes? Shall I hold the net and others catch the fiſh? yea, ſhall euery man get his fee of the Deare, and I get nothing but the hornes? No I will firſt faſt before I taſte of ſuch a diſh as wil turne me to ſo great diſpleaſure. But you reply that the Mirabolanes in Spaine are perilous in the bud & pretious in the fruite, that the wine is ſower in the preſſe and yet ſwẽt in the Caſke, that ſhe which is vicious in her youth may be vertuous in her age: I graunt indeede it may be, but it is hard to bring the poſſe into eſſe. For the barking whelp proues alwayes a byting dog, the yong Frie will proue old Frogges: where the bloſſome is venemous, there the fruite muſt nedes be infectious, where vice is embraced in youth, there commonly vertue is reiected in age: yea, tis a thing moſt commonly ſeene, that a yong whore proues alwayes an olde Bawde. As for Rodhope the curtizan of Egypt, and Phryne the ſtrumpet of Athens, whome you bring in as examples of this ſtrange Metamorphoſis, I anſwere, that their particular conuerſion inferreth no generall concluſion. For though

Rodhope

Rodhope of a vicious maiden became a vertuous matron, and though Phryne of a lasciuious Lamia became a loyall Lucretia, yet it followes not that you should of a stragling harlot become a staied huswife : for we see it hardlie commeth to passe that a yong diuell proues an old Saint. But put case you would performe as much as you promise, and make a change of your chaffre with better ware, of your fleeting affection with fired fancie, that your forepassed dishonestie would turne to perfect constancie, that of a careless Corynna you would become a carefull Cornelia: yet I cannot recall the stone alreadie cast, withhold the stroake alreadie stroken, nor reclaime affection, fancie being alreadie fired. I am Clarynda, to put thée out of doubt, betroathed to a yong Gentlewoman in Padua, who in beautie, wealth and honestie, is inferiour to none in all Italie, and wouldest thou then haue me leaue the fine Partridge to praie on a carrion Kyte, to refuse the Hare and hunt at the Hedgehog, to falsifie my faith to a most honest & beautifull dame, and plight my troth to a lasciuious and dishonest strumpet? No Clarynda, thou hearest I cannot though I would, and if I could I will not, and so farewell.

Not thine if he could,
Pharicles.

Pharicles hauing thus finished his letter, sent it by his Page to Clarynda, who receiuing it hartily and rewarding the Page bountifully, went hastily into her closet, where vnripping ỳ seales she found not a preseruatiue, but a poyson; not newes to encrease her ioy, but to héed her annoy; not louing lines as from a friend, but a quipping letter as from a foe; not a comfortiue to lengthen her life, but a corasiue to shorten her dayes: yea, she found the letter so contrarie to her former expectation, that nowe falling into a desperate minde, she turned her feruent loue into extreme

hate, her déep delight into deadly despite, as now her chiefest care and industrie was to reuenge her broyling rage vppon guiltlesse Pharicles, which she spédily perfozmed on this wise.

It happened that vpon the same day wherein shée receiued the Letter, Signor Farnese and the rest of the Magistrates of Saragossa were assembled togither in the commõ Hall, to consult of matters as concerning the state of their Citie, whither Clarynda came, and there openly accused Pharicles to be a Spie, and that his remaining in Saragossa was to sée where the Citie was weakest, and that hée had conferred with her how and when hée might most conueniently betraie it: and that shée regarding moze the commoditie of her country than the loue of a stranger, thought good to reueale the matter spédilie, that they might the better pzeuent such a mischiefe.

The Magistrates giuing credit to Clarynda, and knowing that Pharicles had a pestilent wit fo2 suche a purpose, sent the officers to appzehend him, who finding him in his lodging, made him greatly astonished when hée knew the cause of their comming, yet he made them good cheare and went the moze willingly, because hée felte his conscience cleare from anie suche cryme as might be obiected against him. Pharicles being come into the common Hall, Signor Farnese saluted him on this maner.

I sée master Pharicles, quoth he, tis hard to iudge the trée by the leaues, to chose the stone by his outward hew, cloth by his colour, and a man by his faire wozdes, fo2 none so faire as the Panther, and yet none so rauenous, the Peacocke hath moste glistering feathers and yet most ouglie fæte, the barren leafe is most delightfull to be sæne & most deadly to be tasted, the Chzisolite pleaseth the eye and infecteth the stomack, yea, that which oft times sæmeth most pzecious, pzoueth most perilous, fo2 trecherie hath a moze glozing shewe than troth, and flatterie displaies a brauer

flag

flag than faith : ſubtill Synon could tell a finer tale than ſimple Brennus, and deceitfull Vliſſes had a fairer tongue than faithfull Aiax : ſo Pharicles I perceiue, the more wit thou haſt, the more to be ſuſpected, and thy faireſt ſpœch infers the fouleſt mind, thy curteſie here in Saragoſſa hath bene but a cloake for thy trecherie. Well Pharicles, haue I brought vp a birde to picke out mine owne eyes? haue I hatched vp the egge that wil proue a Cockatrice: yea, haue I cheriſhed thée as a friend, which wouldeſt murther mée as a foe? haue I ſought to bréd thy credit and thou deuiſed my deſtruction? haue (I ſay) I ſought thy bliſſe and thou my bale? I thy weale and thou my woe: haue our citizens here in Saragoſſa honored thée as thy friends, and thou abhorred them as thine enemies? well, the greater their loue was counting thée curteous, the greater plague will they inflict vpon thée finding thée trecherous? The Troyans neuer ſhewed more fauour to any than to Synon, who afterward betraied the citie. Who ſo welcome into Carthage as Æneas, and yet he repaied them with ingratitude: the Babylonians neuer truſted any better than Zopyrus and he moſte traiterouſly betraied them to Darius: and ſhall not their miſhaps learne vs to beware? yes Pharicles, we will preuent our daunger with heaping coales vpon thy head. The cauſe of theſe my ſpéeches I néed not rehearſe, becauſe thine owne conſcience condemnes thée as guilty. Thou art accuſed here Pharicles by Clarinda to be a ſpy, yea, thou haſt ſought ſecretly to betray the citie into the hands of the Italians thy countrimen, & vppon this ſhe hath here ſolemnely taken her oath. And beſides this I giue thée to vnderſtand, that thou canſt not by the Statutes of Saragoſſa pleade for thy ſelfe being a ſtraunger if thou be appeached of treaſon, neither will it ſerue thée to haue a teſtimoniall from thy countrie, ſith we know that the Italians are confederate to thy treacherie, ſo that by the lawe this day thou ſhouldeſt die, ſince thy accuſer hath cõfirmed the complaint with her

corporall oath : yet I will stand so much thy friend as re-prieue thée for fortie daies, to sée what will fall betwéen the cup and the lip,and with that he sate downe.

Pharicles amazed with this trecherous accusatiõ of this graceless Curtizan, was so drenched in distresse,and sow-sed in sorrow to sée that he might not acquite himselfe with vnfolding this deuised knauerie, that if verie courage had not bene a conserue to comfort his care , he had there with present death ended this dissention. But chearing himselfe vp as well as he could,he went to the Jailors house with-out vttering anie one word, vntill there being solitary by himselfe he fell into these extremities.

It is more griefe(quoth he)to the silly Lambe to lie lin-gring in the gripe of the Tygre,thã presently to be deuou-red,and he which is cast into the Lyons denne wisheth ra-ther to be torne in péeces than to liue in feare of future tor-ment : yea,I try by experience that to die cannot be full of care,because death cutteth off all occasions of sorrow,but to liue & yet euerie day to looke to die, of all woes is the most hellish misery : for the stinging feares to die,and the grédy desire to liue make such a cruell combat in the mind of the condemned person,as no kinde of torture (how euer so ter-rible) is to be compared to that when as one lingereth in life without any hope at all to liue. And what then Phari-cles, is there anie mishap so miserable which thou hast not merited, or any death so despitefull,which thou hast not de-serued ? No, were thy torment thrise more terrible , it were not halfe sufficient to repay thy trecherie:thy dissem-bling with Mamillia , and thy falshood with Publia, vnlesse the Gods be too vniust, cannot escape without vengeance. Why but do the Gods fret more at my flatterie than they fumed at others follie ? Æneas dissembled with Dido, and yet was prosperous : Theseus deceiued Ariadne, and yet happie : Paris contemned Oenone , and yet the Gods fa-uoured his enterprise in gaining Helena:Iason was vniust

to

to Medea, and yet returned safe to Greece. Yea, but Pharicles, they were not so wilfull as thou wert, to set thy selfe opposite both to the Gods and Fortune, they toke time while time was, and held ope the poake when the Pigge was offered. For Aeneas though he forsoke Dido, he obayed the Gods in taking Lauinia, and Theseus though he reiected Ariadne, yet he toke the dame which Fortune assigned him and that was Phedra: But Pharicles thou hast committed double offence, not onely in forsaking thy forepassed louers, but also in reiecting her whome Fortune proffered thée, and that was Clarinda. Oh Pharicles bée content with thy state, and let patience be the remedie to asswage this thy intollerable maladie: for better hadst thou farre turne the stone with Sysiphus, and be torne vpon the whéele with Ixion, than be coupled with such a common Curtizan: yea, ere it be long thou wouldest thinke thy selfe happie to suffer ten thousand deathes to be separated from her companie: for as there is no payne to bee compared to the stinging of an Aspick, so there is no such plague as to be troubled with a strumpet. And with that such sorrow surcharged his molested minde, as he was not able to vtter any more complaints.

While thus Pharicles lay languishing in dispaire, there was a Merchant of Padua named Signor Rhamberto, who being newly arriued in Saragossa, and hearing of the late mishap of Pharicles, durst not bewray what countreyman he was for feare of further daunger, but conueyed himselfe out of Sicillia with as much spéede as might be, and being come to Padua, thought good to shewe Signor Gonzaga in what distresse Pharicles lay in Saragossa, but being come to the house, he found the Gentleman at the point of death, and all the Senatours of Padua lamenting the extremitie of his sickenesse, and therefore sate downe among the rest and helde his peace, when as Gonzaga scarse able to vtter one worde for weakenesse, taking his daugh-

ter Mamillia by the hande, gaue her this fatherlie aduer-
tisement.

As daughter, quoth he, the man which hath the stone Agathes about him is surely defenced against aduersitie, so he which is forewarned by counsell if he be wise, is sufficiently armed against future mishap and miserie. I therefore Mamillia hauing such fatherly affection and care for thy future state as duetie bindes mée by instinct of nature, sæing I lye loking euerie minute when my fillie soule shall leaue my carefull carckasse, thought good to giue thée this fatherly farewell, as the onely treasure which I charge thée by the lawe of duetie most carefully to kéepe.

Virginitie Mamillia, is such a precious Iewell to a vertuous Gentlewoman, as Euphronia being demaunded of one of her suters what dowrie shée had to the aduaunce-ment of her marriage, aunswered, such wealth as coulde not be valued, for (quoth shée) I am a virgine: meaning, that no wealth doeth so enrich a mayden, nor no dowrie, of what price so euer so adorne a Damsell, as to be renow-med for inuiolable virginitie. Sith then Mamillia it ought to be more deare than life, and more estæmed than wealth, as thou hast bérne carefull in my dayes to kæpe it without spot and thereby hast reaped renowne, so I charge thée after my death to be as charie of such precious chaffer, least thy forepassed fame turne to thy greater discredit. Yea Mamillia and when the time commeth that thou meanest to match thy selfe in Marriage, bestowe not that careleslie in one moment which thou hast kept carefully all thy life, but loke before thou leape, trie before thou trust, hast makes waste, hotte loue sone colde, and then too late com-meth repentance: contemne not the counsell of thy friends, nor reiect not the aduise of thy kinsemen, preferre not thine own wit before the wisedome of thine Aunces-tours, nor leane not to wilfulnesse least had I wist come too late. Be not secure least want of care procure thy calamitie,

nor

nor be not too carefull least pensiue thought oppresse thée with miserie. Build not thy loue vpon the outward shape of beautie, least thou trie thy foundation was laide on the fickle sands of vanitie. Vow not thy selfe to his wealth whome thou meanest to loue, nor wed not thy selfe to his wit, but let thy fansie growe so farre as thou hearest the report of his vertue. Chuse not by the eye Mamillia, but by the eare, and yet be not delighted with his faire words, least if thou takest pleasure in hearing the Syrens sing, thou dash thy ship against most dangerous rockes. I nede not I hope Mamillia stand so much vppon these points, for a burnt childe will dread the fire, and thou hast bene too sore canuased in the nettes, to be allured to the scrap, thou hast bene too sore sowsed in the waues to venter in an vnknowen forde, and the treacherie of Pharicles is sufficient to cause thée take hede of others flatterie. Well Mamillia, after thou hast chosen howsoeuer thy choice be, seeke to cherish thy husband with loue, and obey him with reuerence, be not too sad least he thinke thou art sollempe, nor too light least he condemne thée of leaudnesse, and aboue all haue a regard to thy good name, and a care to the safe keeping of thy honour. Let not too much familiaritie breede any suspition, nor shewe no such countenance as may giue occasion of mistrust, but so behaue thy selfe as thou maist be a credite to thy husband, and a comfort to thy friendes. Upon these considerations Mamillia I haue left thée by my last will and testament onely heire and sole executor of all my landes and moueables, yet with this prouiso, that if thou marrie with faithlesse Pharicles, that then thou shalt be disinherited of all my goods and lands, and that the Citie of Padua shal as mine heire enter into all my possessions, and for the performance of my will, I leaue the whole Senate as superuisors. Gonzaga had scarselie spoken these last words, but his breath was so short that he could speake no longer, and within three houres after he departed, leauing

Mamillia

Mamillia a ſorrowfull child for the loſſe of ſo good a Father.

Well, after that Mamillia had by the ſpace of a weeke worne her mourning weede, and the dayly reſort of her friends had ſomething redreſſed her ſorrow, Signor Rhamberto (though verie loath) reuealed vnto her the whole eſtate of Pharicles diſtreſſe, how he was put in priſon for a ſpie, and that he was accuſed as one that ſought to betray Saragoſſa where he ſoiourned into the hands of the Italians, and that in liew of this his treacherie he ſhould vpon the fortith day for this ſo haynous a fact be executed.

Mamillia hearing into what miſerie Pharicles was fallen, although his vniuſt dealings had deſerued reuenge, yet ſhe remitted all forepaſſed iniuries, and began to take compaſſion of his miſhap, yeelding forth ſuch ſobbing ſighes and ſcalding teares, as they were witneſſes of her diſtreſſed minde, and earneſtlie intreating Signor Rhamberto for Pharicles credite to conceale ẏ matter as ſecretly as might be, who hauing promiſed to keepe the matter as ſecrete as ſhe could requeſt, toke his leaue & departed, but Mamillia ſeeing her ſelfe ſolitarie, fell into theſe contrarie paſſions.

Well now I ſee it true by experience, that where the hedge is loweſt there euery man goeth ouer, that the weakeſt is thruſt to the wall, and he that worſt may holdes the candle: that the ſlendreſt twig is oftimes laden with moſt fruite, the ſmalleſt ſtalke of corne hath the greateſt eare, and he that hath moſt neede of comfort is oftime moſt croſſed with calamitie. Alas iniurious fortune, is it not ſufficient for thee to depriue me of my Father which was more deare vnto me than mine owne life: but alſo to heape care vpon care, and ſorrowe vpon ſorrowe, I meane to murther that man whome in all the world I chiefly eſteeme! Pharicles I meane, who is the fountaine of my ioy, the hauen of my happineſſe, and the ſtay of all my felicitie, who hath wonne my heart by loue, and ſhall weare it by lawe. What ſayeſt thou Mamillia, ſhall Pharicles enioy thee?

Art

Art thou so careleſſe of thy fathers commandement, so ſoone to forget his counſell? Shall his wordes be as winde, and his talke of ſo little effect as thou meaneſt rechleſly to regarde it? Wilt not thou in thy life obſerue that which hée enioyned thée at his death? Was not Pharicles the onelie man he forbad thée to marrie, and wilt thou chooſe him for thy mate? In louing him thou doeſt forfeit thy landes and ſhewe thy ſelfe a diſobedient daughter, in hating the man thou enioyeſt thy poſſeſſions, and declares thy ſelfe a dutifull childe. Tuſh Mamillia, is not Pharicles the man to whō thou art confirmed by loue and contracted by law? Did not thy father conſent to the match and agrée to the couenant? And ſhall he nowe vpon ſo light an occaſion cauſe thée to violate thine oath, breake thy promiſe, and turne thy loue to hate? No, I will obey my father as farre as the lawe of Nature commands me, but to crack my credit and clog my conſcience I wil not conſent: neither his fatherly counſell nor the loſſe of my goods and landes ſhall conſtraine mée to forſake Pharicles, no milling miſts of miſerie, no drenching ſhowers of diſaſter fortune, nor terrible tempeſts of aduerſitie ſhal abate my loue or wracke my fancie againſt the ſlipperie rockes of inconſtancie: yea if my landes will buy his ranſome or my life purchaſe his freedome, he ſhal no longer leade his life in calamitie.

And with that ſhe flung out of her chamber being ſo diligent and carefull to bring her purpoſe to paſſe, that within ſhort ſpace ſhe furniſhed a ſhip wherein in diſguized apparell ſhée ſailed to Sicillia comming to Saragoſſa the daie before Pharicles ſhould be executed, where ſhe dealt ſo warily and wiſely, that not onely ſhe learned the cauſe of his impriſonment, but alſo got the coppy of thoſe letters which had paſſed betweene Clarynda and Pharicles, thinking euerie houre a yeere till the next morning.

Well the diſmall day being come wherein Pharicles by the dint of death ſhould diſpatch al his forepaſſed miſeries,

Ferragus being cladde in mourning attire with a penſiue heart and ſorrowfull countenance commeth to accompany Pharicles ſo diſtreſſed with griefe & oppreſſed with ſorrow, ſo blubbered with teares and blowne vp with ſighes, that Pharicles was faine to comfort him on this wiſe.

Why friend Ferragus quoth he, ſhal the patient appoint the ſalue, or the ſicke man ſet down the medicine? Shall he that is croſſed with care be a comforter, or ỹ diſtreſſed man be driuen to giue counſell? Shall I which now on euerie ſide am pinched with the pains of death become a Phiſition to cure thy calamitie? Or rather ſhouldeſt not thou in this extremitie ſéeke to aſſwage my dollor with comfortable incouragemẽt? Why Ferragus am I more hardy which am at the hazard of death, than thou which art deuoide of daunger? Yea: for by how much the more I féele my conſcience guiltleſſe of this crime, by ſo much the more I féele my minde frée from ſorrow. Socrates would not haue his friend lament when hée drunke his fatall draſte, becauſe quoth he, cauſeleſſe death ought to be without dollour: ſo good Ferragus chéere thy ſelfe ſince thy friend Pharicles is ſo far from treaſon to Saragoſſa, as thou from treacherie to Padua. Pharicles ſcarſly had vttered theſe words when the officers intreated him to make haſte, for Signior Farneſe and the reſt of the Magiſtrates had ſtaied a great ſpace for his comming at the common Hall. Pharicles knowing that procraſtination in care was but to increaſe ſorrow, founde no fiſh on his fingers, nor made no delaies from his death, but went with them willingly. Hée being arriued there before the Magiſtrats, Signior Farneſe ſtanding vp to pronounce the fatall ſentence, was interrupted by Mamillia, who comming in richly attired and ſtraungely diſguiſed, knéeling on her knées craued leaue to ſpeake, which being graunted, ſhe vttered theſe words.

You haue great cauſe to muſe and maruel) O noble and worthie Sicillians) in that a ſilly virgin a ſtranger, yea and

of

of the ſame Citie of Padua, which is now ſo deteſted of the citizens of Saragoſſa, dare preſume not fearing any danger to preſent her ſelfe amidſt ſo many enemies. But whome the diuell driues he muſt néds runne, and where law and neceſſitie are two ſpurs in the ſide, there the partie ſo perplexed neither maketh delaie nor feareth daunger, ſo that Gentlemen by howe much the more my arriuall is to bée thought ſtrange, by ſo much the more my diſtreſſed griefe is to be ſuppoſed greater. It is not the hope of preferment which forced me to this extremitie, becauſe I am of ſufficient parentage and patrimonie in mine owne country, neither the deſire to ſée forraine faſhions, becauſe it is not fit for a virgin to be counted a wanderer. No it is partly for thy cauſe Signior Farneſe that I came, both to kéepe thée from pronouncing vniuſt iudgement, to diſcouer the monſtrous treacherie of a trothleſſe Curtizan, and to ſaue this guiltleſſe Gentleman from preſent danger. Who by birth is a Paduan & of noble parentage, iſſued from ſuch a ſtocke as yet was neuer ſtained either for cowards or traitours. For his ſtate, he is not frée but contracted vnto me by conſent of both our parents. As concerning his ſoiourning in Saragoſſa, it was not to betray your citie, but to learn your faſhions, not to be counted a counterfaite, but to be called curteous: But to be briefe, leaſt my tale might ſéeme tedious to his vniuſt accuſation inferred by ſuch an iniurious Curtizan, thus I anſwere, that if the calling of a ſtrumpet carried as little credite here as it doth with vs in Padua, Pharicles would haue bene more fauourably examined, and her accuſation more throughly canuaſed. It was not (O noble Farneſe) that ſhe accuſed Pharicles becauſe of his trecherie, but in that he would not conſent to her vanitie: not becauſe ſhe had ſuch loue to her natiue countrie, but in that Pharicles would not agrée to match himſelf with ſo graceleſſe a monſter: and for the confirmation of this my allegeance, ſée here the Letter of Clarynda, and the replie of

Pharicles, and with that she held her peace.

Farnese and the rest of the Magistrates hauing read the contents of the letters, maruelling at ỹ mischieuous mind of so hellish a harlot, sent spẽdily for Clarynda, who being come and more strictly examined, confessed the fault, and receiued the punishment due for such an offence. But whẽ the citizens of Saragossa, and especially Ferragus, heard how Pharicles was acquited and the treacherie discouered, they both reioyced for his happie deliuerie, and also wondered that such marueilous wit, wisdome, and incomparable constancie could remaine within the yong and tender yeares of Mamillia. But Pharicles seeing before his eyes the Goddesse which had giuen him vnhoped for life, driuen as it were into an extasie for ioy, with blushing cheekes & trembling ioynts as one feeling in his cõscience the sting of his former inconstancie, welcomed her on this wise.

Oh Mamillia quoth hee, howe welcome thou art to thy poore perplexed Pharicles I can scarsly conceiue, much lesse able to expresse, but if time and place were conuenient either to confesse my fault or acknowledge my offence, thou shouldest perceiue I did now as heartily repent as before wilfully offend. Alas how am I bounde if it were but for this one onely desert to remaine thy bondslaue for euer at command, well, omitting such secrets till a more conuenient leisure, hoping thou hast forgiuen and forgotten al forepassed follies, I bid thee once againe most hartily welcome to Saragossa. Pharicles quoth shee, thy Mamillia takes this thy hartie welcome as a sufficient recompence for all her trouble and trauel, assuring thee she hath both forgiuen and forgotten all forepassed iniuries, otherwise I would neuer haue taken such paines to free thee from daunger. Let your amorous discourses alone till an other time quoth Farnese, for you shall with the rest of the Magistrates of Saragossa be my guests to day at dinner. Pharicles and Mamillia thanking Farnese for his curtesie, & accepting his gentle proffer,

were

were not only his guests for that day, but were so sumptuously banqueted there for the space of a weeke, that they easilie perceiued by their good cheere how welcome they were to the Gentleman. At last taking their leaue of Farnese, they returned home to Padua, where the Senators hearing of the straunge aduentures which Pharicles had passed, and perceiuing the incomparable constancie of Mamillia, they were not onely content that they two should marrie together, but also, contrarie to her fathers last will & testament, let her peaceably enioy all his landes and possessions. Marrie whether Pharicles proued as inconstant a husband as a faithlesse woer, I knowe not: but if it be my hap to heare, looke for newes as spéedilie as may be.

Robert Greene.

In praiſe of the Author and his Booke.

IN Britaine ſoyle there is a garden platte,
Which for the Aire and Nature of the place,
Both holſome is and brauely ſituate,
Where learning growes and hath a noble grace.
This plat doth yeeld vnto vs diuerſe plants,
Which ſpread in time this Iland round about,
Though ſome of them good iuice and moiſture wants,
Yet many haue both pith and force(no doubt)
Some ſharpe of taſte,but verie holſome àre,
Some not ſo good,yet verie toothſome bee,
Some toothſome are,and verie good(though rare)
Which all excell ech other in degree.
Not firſt nor next do pleaſe my fancie much,
The laſt are beſt,which pleaſant profit brings,
Mongſt whom this plant,(whoſe place and grace is ſuch,)
Doth yeeld a flower,which faire and liuely ſprings.
Greene is the plant,Mamillia the flower,
Cambridge the plat,where plant and flower groes,
London the place which brought it firſt in power,
The Court a ſeat moſt fit for ſuch a roſe.
And to be ſhort(if I true prophet be)
Plat,place,and ſeate,this pleaſant roſe ſhall ſee,
If plant doth pleaſe court,citie,and countrie,
And not diſpleaſe her noble Maieſtie.

G. B.

Nomen & ingenium cum debet ineſſe Poëtæ.
Omen ita & genium debet habere liber.
Ore placet Grenus,prodeſt oculiſque colore,
Ingenium genium,nomen & omen habet.

Vt virtutis comes inuidia, ſic
Calami comes calumnia.

TO

TO THE RIGHT WORSHIPFVL and vertuous Gentlewoman Mary Rogers, wife to M. Hugh Rogers of Enerton, encreaſe of worſhip and vertue.

PRaxiteles the Painter, being demaunded why in preſenting a curious target to Minerua hee did moſtcunnigly pourtray the picture of her Prieſt Chriſites, aunſwered that Mynerua was wiſe, & ſo was Chriſites, & that being his friend he thought this the beſt meanes to gratifie him. Which ſaying of Praxiteles I take as a ſufficient excuſe for my raſhneſſe. For if I be demaunded why in dedicating my Booke to others I haue inſerted your worſhippes name, I anſwere that both your conſtant, vertuous and godly diſpoſitiõ cauſed me with Praxiteles to ingraue your name in a worke where Gentlewomens cõſtancie is ſo ſtifly defended, knowing your rare and vertuous qualities to be ſuch, as your verie enemies (if you haue anie) ſhall be forced maugre their face to extoll your fame with immortall praiſe,

praiſe,and alſo your liberall bountie & friendly curteſie(whereof without any deſert I haue taſted) draue me, though not as I would, yet as I could, to ſhew the dutifull affection wherwith I am bound to be at your commaund for euer. While thus I wiſhed more euidently to ſhewe ſome ſigne of my good will, a certaine letter of Mamillia to the yong Ladie Modeſta chaunced to come vnto my hands,wherein the Anatomy of Louers flatteries is diſplaied,which I humbly preſent vnto your worſhipfull patronage,deſiring you to accept it,not according to the value of the gift,but to the mind of the giuer, and aſſuring you that none of your welwillers do in heart wiſh you more proſperitie,though my abilitie be not able in outward ſhewe to make it manifeſt. Thus ceaſing to trouble your worſhip,I commit you to the Almightie.

Clare Hall the vij.of Iuly.

Yours at commaunde,
ROBERT GREENE.

THE

THE ANATOMIE OF LOVERS FLATTERIES.

Mamillia to the yong and vertuous Virgin the Ladie Modesta.

I Remember Madam that when as my grandfather Lewes Gōzaga was newly created Duke of Neuers, that diuers of his friends to shew their dutifull affectiō, offered him sundry rich presents most meete for so high a personage, and amongst the rest a certaine Musition presented vnto his hands a scrole wherein were pricked two or three curious points of cunning descant, desiring the Duke to accept of his simple gift, sith therein was comprehended all his riches and skill, to attaine the which, he had passed diuers countries and most dangerous perils. The Duke wisely weighing with himselfe, that nothing was more precious than that which was purchased with daunger, accepted the gift as a most precious Iewell. Considering which, Madame, and finding my selfe so greatly indebted to your Ladiship for the great curtesie and good entertainmēt you shewed me in Saragossa, as my insufficiency shall neuer be able to requite it, I thought good least happily I might be thought vngratefull, or counted so obliuious as to forget a good turne, in stead of precious iems and rich iewels to present your Ladiship, with a casketful of friendly counsell, which so much the more is to be esteemed charie chafre, by how much the more I haue bought the prose and

experience of the same with paine and perill. And if Madame you shall take it as a caueat to auoide the alluring snares of Cupids flatteries, both I shall be glad my writing tooke so good effect, & you haue cause hereafter to thank me for my counsell.

That lasciuious Poet Ouid, Madam Modesta, whome iustly we may terme the foe to womankind, hath not only prescribed in his bookes de arte Amandi a most monstrous Method to all men, wherby they may learne to allure simple women to the fulfilling of their lust, and the loosing of their owne honor, but also hath set downe his bookes de remedio amoris, to restraine their affections from placing their fancies but for a time vpon any Dame, which bookes are so sauced with suche blasphemous descriptions of womens infirmities, as they shewe that with the Satire hée could out of one mouth blow both hote and cold. Yea Iuuenall, Tibullus, Propertius, Calimachus, Phileta, Anacreon, and many other authors haue set downe caueats for men, as armours of proofe to defende themselues from the alluring subtilties of women. But alas, there is none contrariwise which hath set downe any prescript rules wherewith women should guide themselues from the fained assault of mens pretended flatterie, but hath left them at discouert to be maimed with the glozing gunshot of their protested periuries, which séemeth repugnant to nature. For if the sillie Lambe had more néede of succour than the lustie Lyon, if the weake and tender vine standeth in more néed of props than the strong oakes, women sure, whom they count the weake vessels, had more néede to be counselled than condemned, to be fortified than to be feared, to be defenced thā both with Nature and Art to be assaulted. But this their iniurious dealing were a sufficient caueat, if women were wise, to cause them beware of mens pretended pollicies, and not to be inticed to that traine whereunder they know a most perillous trap to be hidden. The beastes will not

come

come at the Panther for all his faire skinne, because by instinct of Nature they know he is a murtherer: the fish wil not come at the baite though neuer so delicate, for feare of the hidden hooke: neither can the glistring feathers of the bird of Egypt cause the sillie Larke to keepe her companie, sith she knew her for her mortall enemie. Yet we simple women too constant and credulous, God knowes to deale with such trothlesse Iasons, yelde our heart and hand, our loue, life and liberties to them, whom we know cease not only publikely to appeach vs of a thousand guiltles crimes, but also secretly seek with forged flatterie to scale the Fort, and to sacke both honour and honestie. But Madam, omitting womens foolish simplicitie in trusting too much mens subtill flatterie, seeing it is as well giuen by Nature for the woman to loue as for the man to lust, I will first define what loue is, namely a desire of beautie: and beautie according to the minde of sundrie writers is of three sorts, of the minde, of the bodie, and of the speech, which if they concurre in one particular person, and especially that of the minde, sufficiently furnished with vertues & requisit qualities, such a one ought a Gentlewoman to chose: but the chance is as hard as to finde out a white Ethiopian. Sith then it is so difficult among infinite Scorpions to find out one sillie Eele, amidst a whole quarrey of flint to chose out one precious iemme, and amongst a thousande lusting leachers one loyall louer, and so hard to descrie the true sterling from the counterfeit coyne, and the precious medicine from the perillous confection: I will as well as I can point you out the crue of those cogging companions, which outwardly professe themselues to be trustie louers, and inwardly are rauening Wolues and troathlesse leachers. There are some, Madam, of this dissembling troup, which rightly may be termed Masquers, some hypocrites, some Poets, some Crocodiles, some Scorpions, and the Genus to all these forepassed Species is flatterers. The Masquers are they, Madam, which couertly vnder the colour of curtesie

shrowde a pestilent and perilish kinde of curiositie : their countenance shal be graue though their cõditions be without grace, and when they see anie Gentlewoman addicted to be curteous, honest, wise, and vertuous, they wil straight with the Polipe chaunge themselues into the likenesse of euerie obiect, knowing that it is impossible to intise the birds to the trap, but by a stale of the same kind. They carrie in outward shew the shadow of loue, but inwardly the substance of lust, they haue a fine die though a course threed, and though at the first they shrinke not in the weeting, yet that poore Gentlewoman shal haue cause to curse her peniworth which tries them in the wearing : shee shall finde them whom she thought to be Saints to be Serpents, that those who in wooing are Doues, in wedding to be diuels, that in the fairest grasse lies hid the foulest Snake, in the brauest tombe the most rotten bones, & in the fairest countenance the fowlest conditions : those whom I terme to be hypocrites, are they who pricked forward with lust to fire their fleeting fancie vppon some sillie dame, whom nature hath beautified both with the shape of beautie and substance of vertue, iudging that it is naturally giuen to women to be desirous of praise, seeke to call them to the lure with recounting their singular quallities, and extolling their perfections euen aboue the skies, flourishing ouer their flatterie with a Rhetoricall glose of fained dissimulation, the poore mayd whõ they cal their mistresse, they like counterfeites cannonize for an earthly goddesse, comparing her for her beautie to Venus, for her wit to Minerua, for her chastitie to Diana, & yet this vertue the chéefest thing they seeke to spoile her of : her eyes are twinkling starres, her teeth pearles, her lips corall, her throate Iuorie, her voice most musicall harmonie : yea shee is so perfect in all pointes, as they maruell how so heauenly a creature is shrowded vnder the shape of mortalitie : these I say who haue honie in their mouth and gall in their heart, are such hypocriticall

flatterers

flatterers as they seeke with sugred words and filed speech to inueigle the sillie eyes of wel meaning Gentlewomen, when as inwardly they scoffe at the poore maids which are so blinde as not to see their extreme follie and grosse flatterie. Prating Poets I call those who hauing authoritie with Painters to faine, lie, and dissemble, seek with Syrens songs and inchanting charms of diuellish inuention, to bewitch the mindes of young and tender virgines, vnder the colour of loue to draw them to lust, painting out in Songs and Sonets their great affection, and deciphring in fained rimes their forged fancie: they be taken in the beames of her beautie as the Bee in the Cobweb, they are singed at the sight of her faire face, as the Flie at the Candle, they suffer worse paines than Sisiphus, more tormentes than Tantalus, more griefe than Ixion: they are plunged in Plutoes pitte, and so drowned in distresse, that vnlesse the sillie maide by selling her freedome, and losing both honour and honestie giue a salue to their surmised sore, they shall ende their daies in hellish miserie: yea to decypher their sorrowes more narrowly, they are so ouergrowne with grief, as in all their bodie they haue no place whole, but their heart, nothing at quiet but their minde, nor nothing free but their affection, they are indeede so passionate in their penne, and such inckpot louers, that the poore maid which by trusting too much is charmed with their magicall inchantments, shall finde their firmest fancie was but forged follie, their loue was but tickling lust, and that the hotnesse in their chase was but to make shipwracke of her chastitie. The nature of the Crocodill, Madame, is with greeuous grones and trickling teares to craue helpe as one in distresse, but who so commeth to succour him is presently deuoured: so Madame, those kinde of louers whome I terme Crocodiles, are they which when neither flatterie can preuaile, nor supposed curtesies is of force to scale the Fort of their inuincible honestie, then (knowing that gen-

tlewomen are pitifull and wholie framed of the moulde of mercie) they fall with the Crocodill to their fained teares, seeking with dissembled sighes and sobs, with weeping and wayling, with distressed crie, and pitifull exclamations, to moue hir to take pitie of their plaint, whome after with greedie gripes they bring to vtter decay and ruine. But Madame, as the iuice of the hearbe Baaran drieth faster than it can be pressed out, and as the water of the fountaine Sibia can no faster be powred into brasse but it turneth into mettall, so there is nothing in the world that drieth sooner than a louers teares, nor no sickenesse sooner inwardly salued than a louers sorrow, their care may soone be cured, because it commeth not from the heart, and their mourning soone amended, sith it no whit moueth the minde: yet they can so cunningly counterfeit the shadowe of a perplexed patient, and haue trickling teares and farre fetcht sighes so at their commaund, that few well meaning and pitifull maides can escape the traine of their alluring subtilties. Scorpions Madame, are they which sting with their taile, and seeke with despightfull termes to abuse the credite of Gentlewomen: these be those kinde of louers which hauing neither comelinesse of person nor cõditions of minde, neither wit, wisedome, beautie, or learning, nor any other good qualitie to purchase them credite or winne them the fauour of women, but are vtterly reiected as vnsauerie, salting neither worth the tasting nor eating, seeke then with blasphemous reproches and iniurious rayling to call the fame of honest Gentlewomen in question, then they condemne them of inconstancie, comparing them to Camelions, Polipes, and wethercocks, affirming their fancies to be fleeting, their loue to be light, and their choise wholy setled in chaunge: that they bee malicious, deceitfull, inchaunting Syrens, craftie Calipsoes, as subtill as Serpents, as cruell as Tygres, and what not? and the cause of this their vniust accusing commeth not through any iniurie

offered

offered them by Gentlewomen, but that they themselues are so imperfect both in minde and bodie, that both by nature and arte they may iustly be appeached of want. Hauing now Madame though not eloquently yet truly set downe before your face in plaine collour the Anatomie of such licentious louers as seeke with alluring baites to intrap the mindes of chast maydens, sith loue is the laberinth which leadeth vs to be deuoured of these incestuous monsters, let vs learne to flie it as warily as wyse Vlysses did the Mermaides. Anacreon who spake by experience and writ by prowfe, calleth loue a tyrant, mischeeuous, cruell, hardie, vnkinde, foule, vngratious, cursed, wicked, and the cause of all mischiefe. Loue of beawtie sayeth he is the forgetting of reason, the father of frenzie, the disturber of the minde, the enemie to health, the sincke of sorrowe, the garden of griefe, and to conclude, a confused chaos of miserie: so that if it might be seene with bodilie eyes, or be an obiect to our exteriour senses, the Basilisk is not more feared, nor the Cockatrice more auoided than lothsome loue would be eschewed and detested. What follie is it for that woman which is free to become captiue, which is at libertie to become a perpetual slaue to another man, who hauing the choise in her own hand to liue at her own lust, will willingly yeeld herselfe subiect to be directed at another mans pleasure? But this affection of loue naturally traineth & entrappeth young mindes, and especially of women, wherfore they had neede to take the more heede least happily it stealeth vppon them, for commonly it commeth vpon such as will not seeke meanes to preuent, but carelesly receiue it as a sweete & pleasant thing, not knowing what and how perilous a poyson lyes hid vnder that pleasant face. Let her therefore that will auoide this franticke & foolish affection, giue no more eare vnto ỹ alluring charmes of ỹ fained louer than vnto the song of an inchanting sorcerer, let her consider that as it is proper to the

Camelion

Camelion to change, to the Fox to be wilie, to the Lyon to be hautie, and to the Hiena to be guilefull, so it is the property of louers to dissemble, that when he doth most frie in fancie, then he doth most frize in affection, when he faineth Etna he proueth Caucasus, when hée complaineth of care then is he most secure, when he waileth outwardly then he laugheth inwardly, like to the stone Ceraunon, which whē it burneth most feruently, being broken distilleth most cold liquor. The ende also of these louers affection is to be considered, which is not for her vertue, wisedome, or honestie, but either allured by her beautie which she enioyeth, or her riches that she possesseth. The skinne of the Ermelyn is desired and the carkasse despised, the horne of the Vnicorne most preciously receiued and his flesh reiected, the hoofe of the Leopard is the thing that hunters séekes or else hée is contemned, so the beautie and riches of a woman is highly regarded, but her vertue and honestie lightly estéemed, that as the taste being once glutted thinketh the swéet wine sower, or as the finest delicates to a full stomacke séemeth but course cates, so he that buildeth his loue vppon beautie of the bodie and onely regardeth riches when the beautie is faded, his loue decreaseth or being satiate with pleasure loatheth the plentie, or if wealth want, his loue pineth with extrēme penurie. But put case the minde is alreadie caught in the snares of Cupid, and hath yélded her self as a vassall vnto Venus, let vs finde a remedie to draw her out of this perillous Labourinth. I remember the saying of Dant, that loue cannot roughly be thrust out but it must easilie crépe, and a woman must séke by litle and litle to recouer her former libertie, wading in loue like the Crab whose pace is alwaies backward, calling to her remembrance that if her louer be faire, he will be proud of his person, if rich, his substance procureth statelinesse, if of noble parentage, it maketh him disdainfull: that the stone Echites is most pleasaunt to the eye, but most infectious to be

handled,

handled, that the hearbe called Flos Solis is beautifull to behold but deadly to be tasted, that the faireſt face hath oft times the falſeſt heart, and the comelieſt creature moſt curriſh conditions: who more faire than Paris, yet a trothleſſe traitor to his loue Oenone. Vliſſes was wiſe, yet wauering, Eneas a pleaſant tongue, yet proued a paraſiticall flatterer, Demophoon demure and yet a diſſembler, Iaſon promiſeth much yet performed little, and Theſeus addeth a thouſand othes to Ariadne, yet neuer a one proued true. Conſider the hearbe of India is of pleaſant ſmell, but who ſo commeth to it feeleth preſent ſmart, the Goorde leafe profitable, the ſeede poyſon, the rinde of the tree Tillia moſt ſweete and the fruite moſt bitter, the outward ſhew of ſuch flattering louers full of delight, but the inward ſubſtance ſawſed with deſpight. Call alſo to minde their often periuries, their vaine oathes, falſified promiſes and inconſtancie, their proteſtations, pilgrimages, & a thouſande diſſembled flatteries, and if thy louer be infected with any particular fault, let that be the ſubiect whereon to muſe, knowing that many vices are hidden vnder the coloured ſhape of vertue, if he be liberal thinke him prodigall, if eloquent a babler, if wiſe inconſtant, if bolde raſh, if timerous a daſtard, if he be well backt thinke it is the taylers art & not natures workemanſhip, if a good waiſte attribute it to his coate that is ſhapt with the Spaniſh cut, if wel legd think he hath a bumbaſt hoſe to couer his deformitie, yea driue all his perfections out of thy minde, and muſe vpon his infirmities, ſo ſhalt thou leade a quiet life in libertie and neuer buy repentance too deare, and though hee countes thee cruell becauſe thou art conſtant and doeſt refuſe to yeeld to thine owne luſt, thinke it no diſcredite: for muſtie caſkes are fit for rotten grapes, a poyſoned barrell for infectious liquour, and crueltie is too milde a medicine for flattering louers. Thus Madame, you haue heard my counſel which I haue learned by proofe and ſpeake by experience, which if

you willingly accept, I shall thinke my labour well bestowed, and if you wisely vse, you shall thinke your time not ill spent, but if you do neither, my well wishing is neuer the worse, and so fare you well.

Yours to command,
Mamillia.

MODESTA TO HER BELOued Mamillia.

IT is too late, Madame Mamillia, to sound the retrait, the battaile being already fought, to drie the malt the kil being on fire, to wish for raine when the shower is past, to apply the salue the sore being remediesse, & to giue counsaile the case being past cure, for before the corosiue came, the sore was growne to a festred Fistula, & ere your comfortable confect was presented to my hand, I was fallen into a strange Feuer. Thou didst Mamillia counsell me to beware of loue, and I was before in the lash. Thou didst wish me to beware of fancie, and alas I was fast fettred, I haue chosen Mamillia (What do I say:) haue I chosen? yea: but so poore soule as all my friends do wish me to change, and yet I haue satisfied my self though not contented them. My friendes regarded the mony and I respected the man, they wealth and I wisedome, they lands and lordships and I beautie and good bringing vp, so that either I must chose one rich whom I did hate and so content them, or take one poore, whom I did loue and so satisfie my selfe. Driuen Mamillia into this dilemma, I am to aske thine aduise what I

should

ſhould do, whether I ſhould lead my life with aboundance of wealth in loathe, or ſpende my daies with no riches in loue. In this if thou ſhalt ſtand my friend to giue me thy counſel, I will if euer I be able requite thy curteſie. From Saragoſſa in haſte.

Thine aſſuredlie,
doubtfull Modeſta.

Mamillia hauing receiued this Letter, returned her as ſpædily as might be an anſwere to this effect.

MAMILLIA TO THE Ladie Modeſta.

MAdame Modeſta, I haue receiued your letters, & haue viewed your doubtfull demaund, whereunto thus I anſwer, ỹ to liue we muſt follow the aduiſe of our friends, but to loue our owne fancie : for to another mans liuing they may giue preceptes, but to fire fancie in loue they can preſcribe no certaine principles. Then Madame, ſith you haue riches which may of a poore woer make a welthy ſpœder, wed not for wealth, leaſt repentance caſt the accounts, nor match not with a fole, leaſt afterward thou repét thine owin follie, but chooſe one whoſe beautie may content thine eye, and whoſe vertuous wiſedom may ſatiſfie thy minde, ſo ſhalt thou haue neither cauſe to repent, nor occaſion to miſlike thy choyce, and that thou maiſt perceiue my meaning more plainly, reade this following hiſtorie with good aduiſement.

There dwelt in Toledo a certaine Caſtilian named

Valaſco by parentage a Gentleman, by profeſſion a Marchant, of more wealth than worſhip, and yet iſſued of ſuch parents as did beare both great countenance and credit in the countrie. This Valaſco after the deceaſe of his father was a ward to the Duke of Zamorra, who ſéeing him indued with great wealth and large poſſeſſions hauing the diſpoſition of his marriage in his hands, married him to a kinſwoman of his named Sylandra, a Gentlewoman neither indewed with wit nor adorned with beautie: and yet not ſo witleſſe but ſhe was wilfull, nor ſo deformed but ſhe was proude, inſomuch as her inward vices and outward vanities, did in tract of time ſo quat the queaſie ſtomacke of her huſband Valaſco, that although in his childiſh yéeres he did not miſlike of her follie, yet in his ripe yéeres when reaſon was a rule to direct his iudgement, he ſo deteſted the infirmities of her nature and the infections of her nurture, as ſhe was the onely woman his craſie ſtomack could not digeſt. Valaſco being thus combred with ſuch a croſſe, as the burthen thereof was to him more heauie than the weight of the heauens to the ſhoulders of Atlas, and knowing by experience what a miſerie it was to marrie without loue, or make his choice without ſkill, and how loathſome it was to liue without liking, or to be wedded to her whom neither his fancie nor affection did deſire to enioy: hauing by his wife Sylandra one onelie daughter named Syluia, determined with Themiſtocles to marrie her rather to a man than to monie, and neuer to match her with anie whom ſhe did not both intirely loue and like. While he was in this determination Sylandra died, leauing Valaſco a diligent huſband for the finiſhing of his wiues funerals, and a carefull father for the well bringing vp of his daughter Syluia, who now was about the age of ſixtéene yéeres, ſo beautified with the gifts of nature, and adorned with ſundrie vertues and exquiſite quallities, as the Citizens of Toledo were in doubt whether her beautie or ver-

tue

tue deſerued greater commendation. Syluia flouriſhing thus in the prime of her youth and prouing daylie more excellent as well in the complexion of the bodie as in the perfection of her mind, grew ſo renowmed for her famous feature almoſt throughout all Europe, that as they which came to Memphis thought they had ſéene nothing vnleſſe they had viewed the Pyramides built by Rhodope, ſo the ſtrangers which arriued at Toledo thought their affaires not fully finiſhed vntill they had obtained the ſight of Syluia. So that as the moſt charie chafre hath euer moſt choice of chapmen, and as the richeſt iem hath euer moſt reſort to viewe it and buy it, ſo by the meanes of Syluia the houſe of Valaſco was ſo frequented with a noble traine of worthie Sutors, as if it had béene a common Burſe for exchange of Marchandize. Yet all their woing proued ſmall ſpéding, ſith Syluia kept a loſe frõ ſeaſing on the lure. For although there were diuers of moſt noble parentage and great poſſeſſions which required her in mariage, offering for her feoffment great lands and Lordſhips: yet Valaſco would neither condiſcende without her conſent, nor conſtraine her to conſent to his commaundement. Well, Syluia thus glorying in her frédome, and taking pleaſure to trace in the large lées of libertie, was not ſuffered ſo quietly to fortifie the bulwarke of her chaſtitie, but ſhe had ſundrie aſſaultes and daylie canuizadoes to force her yéeld the fort to ſome of her importunate ſuters, amongſt whome, there repaired by meare chance at one time and in one day thrée Gentlemen of ſundry nations and diuers diſpoſitions, the firſt an Italian called S. Gradaſſo, the ſecond a Frenchman named Monſieur de Vaſte, the third, an Engliſhman called maſter Petronius. Signor Gradaſſo, was verie olde but of great wealth, Monſieur de Vaſte of ſurpaſſing beautie, but ſomewhat fooliſh, and maſter Petronius of great wit, but of verie ſmall wealth, theſe Gentlemen were verie courteouſly entertayned by Signor Valaſco, whome they

requited with sundrie salutations to this effect. The re-nowne sir, quoth Signor Gradasso, not onely of your daughters beautie, but also of her singular vertue is so blowne abroad by fame in euerie place, and in euery mans eares, as there hath bene no talke for a time in Italie but of the perfection of Syluia, which forced mee being now olde and stricken in yeares, to repaire hither as one desirous not onelie to see your daughter, but also to take her to wife, and to endue her with such feoffements and large possessions as she shalbe satisfied and you sufficiently contented. Gradasso hauing said his mind, Monsieur de Vaste not being the wisest man of the world in telling a tale, let a man of his called Iaques be his interpreter, fayning that he was vtterlie ignorant in the Spanish tongue, who in his masters behalfe framed his talke to this effect. Sir, quoth he, my master being the onely sonne and heire to his parents, and being left the onely piller of all his parentage, hath euer since the decease of his father bene verie careful to match himself with such a one in marriage as might content him for her beautie, and be his countenance and credite for her vertue & honestie. Hearing therefore of your daughters singular perfection as well in the one as in the other, he was inforced by an inward affectiõ to come as one very desirous to match himselfe with so good a mate, offring all his lands in dower as a perfect pledge of his vnfained good will. Iacques had no sooner made an end of his parle, but poore Petronius offered his sute verie rufully. Sir quoth Petronius, as it is a signe of follie to cheape that chaffre for the which there is farre more offered than he is able to afford: so the beautie, vertue and parentage of your daughter Syluia, the great dowries and large feoffments offred by sundrie sutors had danted my feruent affection, sith being a poore scholler by profession, & yet a Gentleman by birth, far vnfit by the meanes of want to be a woer, had I not heard that you haue giuen the rains of libertie to your daughter to be mistresse of her

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owne choice, neither respecting the defect of want, nor the superfluitie of wealth, so your daughter like and loue the partie. Incouraged with this her frée libertie in choice, I am come to offer her neither landes nor Lordships but my sillie selfe, readie in what I may and she please to pleasure her.

Signor Valasco, hauing heard and diligently marked the effect of their talke, smiling and maruelling at their straunge aduenture, that thrée Gentleman so farre distant in place and diuerse in condition should so fitly méete at one instant, yea and framing their sutes all to one effect, returned them this friendly and curteous answere. Gentlemen quoth he, you are not come in more haste, than welcome with a good heart, and for my part I conceiue such good liking of you all in generall, as I could be content to bestow my daughter vppon anie of you in particular. For neither thy olde age Signor Gradasso, nor your want of learning, Monsieur de Vaste, nor thy lacke of wealth maister Petronius, do brède in me any such misliking, but that if it please my daughter to consent, I will willingly condescend: for in her and not in me consisteth your deniall. Therefore follow me and I will bring you where euerie man shall prefer his suite, and haue a spédie answere. And with that he carried them to Syluias chamber, whome they found sitting solitarie at her muses. Who espying her father accompanied with these thrée Gentlemen entertained euerie one of them so curteously with a kisse, her countenance notwithstking importing such grauitie, as they perceiued she was neither infected with curiositie, nor deuoyd of surpalling modestie: which so astonished the passionate hearts of these thrée patients, that as the deare with the sight of a faire apple standeth at gaze, so they were with her beautie & vertue driuen into such a maze, ỹ Signor Valasco was fain to breake silence in this maner. Syluia quoth he, these thrée gentlemẽ inforced by affection, & drawne by the report of thy beautie

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(as they say) are come from forraine countries to craue thée in marriage, which sith it consisteth not in my power to graunt without thy consent, I haue brought them to thy Chamber, that both they may speake for themselues, and thou giue them such an answere as fancie or affection shall commaund thée. This Gentleman being olde is of great riches to maintaine thy estate: the other is as thou séest verie faire, but not verie wise: the last is learned and wise, but not of any wealth. Now Syluia the choice is in thine own hands, if thou loue one of them I shall like him, if thou refuse them all, I am still contented. Syluia yéelding most dutifull thanks to her father for his natural affection, returned him soberlie this solemne answere.

Sir quoth she, I now sée by experience that dreames are not alwayes vaine illusions and fond fantasies, but that sometime they prognosticate & foreshewe what afterward shall happen. For Iulius Cæsar a little before he was Monarch of the world dreamed that he had ouercome Mars in plaine battell. Penelope the night before her long looked for Vlisses came home, sawe in her sléepe Cupide pricking an Oliue branch at her beds head, and this night last past I did sée in a dreame Venus standing in a most braue and delicate garden wherein were but onely thrée trées, the one a verie olde and withered Oake, yet laden with Ackornes, the other a faire and beautifull Ceder trée, and yet the roote decayed and rotten, the third a gréene Bay trée flourishing and yéelding forth an odoriferous smell, but being barraine and without beries. And me thought as I thus stoode taking the viewe of the trées, Venus chaunged me into a turtle Doue, and bad me build my nest in one of these trées which best pleased my fancie. And as I was readie to yéeld her an answere, I sodeinlie awoke, and Venus lost her verdit. To diuine of this dreame it passeth my skill, but I coniecture the thrée trées did represent these thrée Gentlemen, and the Turtle my selfe: but what either

Venus

Venus or the building of the neaſt do ſignifie, it palleth my ſkill to coniecture. But omitting my dreame and the ſignification thereof till tract of time ſhall diuine it, ſith you are Gentlemen of ſundrie countries and diuerſe diſpoſitions, and yet all ſhote at one marke: let me heare what euerie one of you can ſay in commendation of his owne eſtate, and then as Fortune ſhall fauour you, and fancy force me, you ſhall receiue an anſwere. Syluia had no ſoner ended her talke, but the Gentleman began to diuine of the dreame very deuoutly, deſcanting diuerſly of the building of the neaſt, and applying the interpretation to their particular preferment. The Turtle alwaies or moſt commonly, quoth Gradaſſo, buildeth on the tall and ſtrong oake, honouring it becauſe it is Arbor Iouis, the tree of Iupiter, and delighting to build in it by a ſecret motion of nature, and therefore I haue cauſe if the dreame proue true, to count my part the beſt portion. Nay ſir, quoth Iacques in his maiſters behalfe, you haue leaſt hope & greateſt cauſe to doubt, for the oake was old & withered, & the turtle naturally delighteth in greene & flouriſhing trees, and eſpecially in the tall and beautifull Cedar, and therefore you are exempted. As for the bay tree although it be greene, yet Plinie reporteth it is the onelie tree which the turtle Doue abhorreth, and therfore of theſe premiſſes I infer this concluſion, that by the diuination of this dream my maiſter ſhal obtain the priſe at this turnay. Wel maſters quoth Petronius, though you thruſt mee out for a wrangler, and count me as a Cypher in Algoriſme, yet I ſay, that neither I haue occaſion to doubt nor you cauſe to hope. For though by the meanes of Venus there chanced ſuch a Metamorphoſis, yet though her body was tranſformed, her heart, mind & vnderſtanding was not changed, though ſhe were a Turtle in ſhewe, yet ſhe was Syluia in ſenſe, not hauing ſo baſe a minde, as either to build her neaſt in a withered oake, where it were more meete for a myrie ſowe to feede, than ſo gallant a bird

to build, or on a faire Cedar, sith the roote was rotten and readie to fall, but would rather make her choice of a faire and flourishing bay trée, which may both profite her selfe and pleasure her sences. So that if we haue part I hope and assure my selfe mine to be the best. Tush Gentlemen quoth Syluia, fish not before the net, nor make not your accountes without your hostes, least happily your gaines be small, and your shot vncertaine. But if you please to haue my companie, leaue off all circumstances and goe to the matter. Signor Gradasso hearing Syluia to grow so short, began the assault with this March. It is necessarie saith Callymachus, for him which will be a perfect louer to haue experience in his wooing and constancie in his wedding, least by want of skill he lose his labour, and his mistresse through his inconstancy repent the bargain. For where experience wanteth, there commonly the choice hath an ill chaunce, and where constancie beares no sway, there the match is alwaies marred. Now these two so commendable quallities are alwaies found in olde age, and neuer séene in yong yéeres. The old Bucke maketh better choice of his food than the little Fawne, the olde Lyon chooseth alwaies a better praie than the yong whelpe, the bird Acanthis in her age buildeth her neast with most discretion, and an old man hath more experience to make a perfect choice, than a yong mans skill to gaine a happie chaunce, age directs all his doings by wisedome, and youth doteth vpon his owne will, age hauing bought witte with paine and perill, foreseeth daungers and eschewеth the same, but youth following wanton witte too wilfully, neuer preuenteth perilles while they be past, nor dreadeth daungers while hée be halfe drowned, yea there is such a difference betwéene an olde man and a young stripling, betwéene hoarie haires and flourishing youth, that the one is followed as a friend to others, and the other eschewed as an enemie to himself. The Brachmans & Gymnosophistes made a law that none

vnder

vnder the age of fortie should marrie without the consent of the Senior, least in making their choice without skil, the man in processe of time should begin to loathe, or the woman not to loue. For youth fiereth his fancy with the flame of lust, and olde age firеth his affection with the heate of loue. Young yeares make no account but vppon the glittering shewe of beautie, and hoarie haires respecteth onelie the perfect substance of vertue. Age seeketh not with subtilties to inchaunt the minde, nor with sleightes to entrap the maide, he weareth not a veluet scabbard and a rustie blade, nor a golden Bell with a leaden clapper, he frameth not his affection in the forge of flatterie, nor drawеth not a false colour with the Pensill of dissimulation: he doth not coyne his passions with a counterfeit stampe, nor faine his loue with a coloured lye, he beareth not honie in his mouth & gall in his heart, he hath not an Oliue branch in his bosome and a sworde at his backe, hée carrieth not bread in his hand and a dagger in his sleeue, but if he fancie tis with faith, and if hée tell his tale it is tempered with truth, which shineth in a louer as a pollished iemme set in most glistring gold. So that old mẽ are oft enuied for their vertue, and yong men pittied for their vice. The hearbe Carisnum being newly sprung vp hath a most sowre iuice, but being come to his groweth a most delicate sappe. The olde Firre hath the sweetest smell, the aged Panther the purest breath, and the oldest man the most perfect conditions: so that as it is naturall for the Palme tree to be straight, for the Corall to be red, for the Tygre to be fierce, for the Serpent to be subtill, and the Camell to haue a crookt back, so is it proper to olde men to be endued with vertue, and young men imbrued with vice, for horie age to be entangled with loue, and staielesse youth to be entrapped with lust, that as the brauest Sepulchre cannot make the dead carkasse to smell sweete, nor the most delicate iemmes make a deformed face faire, so the richest attire or most costly apparell

cannot make a young minde sauour of vertue. The olde Pine trée is more esteemed for the profit, than the flourishing buds of the trées in the Ile of Colchos for their poyson, the olde Serpents Serapie are of greater account for their vertuous skinne, than the yong and glistring Euets for their vnuenomed hides. Age is alwaies more esteemed for his staied minde than youth for his staielesse mood. That flourishing and beautifull dame Rodophe which married old Sampniticus the King of Memphis, was wont to saie that she had rather be an olde mans darling than a young mans drudge, that she had rather content her selfe with an old man in pleasure, than fed her fancie with a yong man in penurie, that she had rather be loued of an old man euer, than liked of a yong man for a while. The mind of a yong man is momentarie, his fancie fading, his affection fickle, his loue vncertaine, and his liking as light as the winde, his fancie fiered with euerie new face, and his minde moued with a thousand sundry motions, loathing that which alate he did loue, & liking that for which his longing mind doth lust, frying at the first, and frizing at the last, not sooner inflamed than quickly cold, as little permanent as violent, and like the melting wax which receiueth euery impression, where as age is constant like to the Emeraulde, which hauing receiued a forme neuer taketh other stampe without cracking. The mind of an old man is not mutable, his fancy fixed, and his affection not fleeting, he chooseth not intending to chaunge, nor chaungeth not til death maketh the challenge. The olde Oake neuer falleth but by the carpenters axe, nor the affectiõ of age but by the dint of death. The olde Cedar trée is lesse shaken with winde than the yong Bramble, and age farre more staied than youth, yea though an old man be withered in age, yet he flourisheth in affection, though he want the beautie of bodie, yet hee hath the bountie of the minde, though age had diminished his colour, yet it hath augmented his vertue, though youth

excelleth

excelleth in ſtrength, yet age ſurpaſſeth in ſtedfaſtneſſe, ſo that I conclude by how much the more the vertues of the minde are to be preferred before the beautie of the bodie, by ſo much the more ought an olde louer to be preferred before a young leacher. You haue heard Syluia what I haue ſaid, and you know I haue ſpoken nothing but truth. If then it pleaſe you to thinke well of my part and accept of my perſon, to requite my loyall loue with lawfull liking, and my fixed fancie with feruent affection: aſſure your ſelfe you ſhall haue Signor Gradaſſo ſo at your commaund, as you in euerie reſpect can wiſh, and in the pledge of this my good will I will make your feofment a thouſand Crownes of yearely reuenewes. Signor Gradaſſo had no ſooner ended, but Iacques in his maiſters behalfe framed his talke to this effect. There is nothing quoth he, which among mortall creatures is more deteſted than deformitie, nor nothing more imbraced than beautie, which aboue all the giftes both of Nature and Fortune doth make vs moſt reſemble the gods. So that where the bodie is adorned with beautie and perfection of nature, there it ſeemeth the gods ſhewe moſt fauour and affection, ſith that they toke ſuch care in caruing a peece of ſo curious perfection. Inſomuch that they ſay when the gods made beautie, they ſkipt beyond their ſkill, in that the maker is ſubiect to the thing made, for what made Thetis be inconſtant but beautie, what forced Venus to be in loue with Anchiſes but beautie? what cauſed Luna to like Endymion but beautie? yea, it is ſayde to be of ſo great force, that it bewitcheth the wiſe, and inchaunteth them that made it. There is none ſo addicted to chaſtitie whome beautie hath not chaunged, none ſo vowed to virginitie whome beautie hath not charmed, none ſo ſeuere whome beautie hath not beſotted, nor none ſo ſenſeleſſe whome the name of beautie can not either breake or bende. Loue commeth in at the eye not at the eares, by ſeeing natures workes not by hearing

ſugred wordes, and fancie is fedde by the faireneſſe of the face not by the fineneſſe of the ſpéech. Beautie is the Syren which will drawe the moſt adamant heart by force, and ſuch a charme as haue conſtrained euen the veſtal virgins to forſake their celles, yea it ſo inueigleth the ſight and bewitcheth the ſenſes, it ſo troubleth the minde and diſturbeth the braine, yea it bringeth ſuch extreame delight to the heart, ſo that as the Viper being tyed to a Béech trée, falleth into a ſlumber, ſo diuerſe beholding beautifull perſons haue ſtode as though with Meduſas head they had bin turned to a ſtone. Anacharſis being demaunded what hée thought was the greateſt gift that euer the Gods beſtowed vppon man, anſwered beautie, for that it both delighteth the eye, contenteth the minde, and winneth good will and fauour of all men. Pigmaleon for beautie loued the Image of Ivorie, and Apelles the counterfeite which he coloured with his owne ſkill, & the picture Ganimides greatly aſtonished the Ladies of Cypres. What made Æneas ſo beloued of the Carthaginians but beautie? what gayned Theſeus the good wil of Ariadne but beautie? what wonne Demophoon the loue of Phillis but beautie? and what forced the Syluein Nimph Oenone to leaue the lawnes but the incomparable beautie of Paris? The Gentlewoman which hath a huſband that is endued with beautie & adorned with the giftes of Nature, ſhall haue euer wherewith to be ſatisfied, and neuer whereof to miſlike: whereas contrarie the deformed man is ſuch a monſter in nature, and ſuche a ſorrowe to a womans heart, as ſhe bewailes her chaunce to haue choſen one that euery one doth loath. The fouleſt Serpent is euer moſt venimous, the trée with a withered rinde hath neuer a ſugred ſap, the durty puddle hath neuer good fiſh, and a deformed bodie ſeldome a reformed mind. The wiſe Lapidaries ſay that the pretious ſtone with the moſt gliſtring hue hath alwaies the moſt ſecret vertue. The pure gold is choſe by the perfect colour, the beſt frute,

by

by the brauest blossomes, and the best conditions by the sweetest countenance. But perhaps mistresse Syluia you will say his faire face inflameth my fancie and his beautie bewitched my sences, his shape in deede doeth perswade me to requite his good will with mutuall affection, but then his folly againe quaileth my stomacke and is a coling card to quench the fire of fancie, to which I answer Syluia, that his follie is not so preiudiciall as profitable, not so much hurtfull as commodious. Aspasia the louer of Socrates, being demanded what thing a woman in the world chiefly desired, answered to rule, thinking that soueraigntie was the thing that women most desire, and men most feare to grant them. If then it be a womans wish to haue her owne will, and as the common prouerbe saith, to rule the rost after her owne diet, you shall in taking my master to your mate, haue so much your hearts ease as either you can desire or imagine. For my maister will wholly be led by your lyne, and you shalbe the starre, by whose aspect hee will direct his course, your yea shalbe his yea, and your nay his deniall. Thus although his follie be preiudiciall in one respect, it shalbe most profitable in another, so that his incomparable beautie shall sufficiently delight your fancie, and his follie be a meanes that without restraint you may enioy free will and libertie. Thus mistresse Sylua, you haue heard what I in my maisters behalfe can alledge. If therefore you meane to repaie his good will with loue, he promiseth not onely to make you sole mistresse of his heart, but of all his lands and lordships. Iacques hauing finished this tale, master Petronius as one betwixt feare & hope gaue the Fort the sorest assault with this Alarme. Plato the wise and graue Philosopher was wont to say, that as man differeth from brute beasts in reason, so one man excelleth another by wisedome and learning: esteeming him that wanted knowledge, science, and nourture, but the shape of a man though neuer so wel beautified with ỹ gifts of nature,

supposing

ſuppoſing that although he were indewed with the outward ſhadow of beautie, as iuſtly he might compare with Paris: or ſo ſtored with treaſure and riches, as he might caſt his countes with Cræſus: yet if he wanted learning to enlarge his beautie, or wiſedome to direct his wealth, he was to be counted no other but a beautifull picture burniſhed with golde. He that enioyeth wealth without wiſedome, ſayeth Anaxagoras, poſſeſſeth care for himſelfe, enuie for his neighbours, ſpurres for his enimies, a praie for theeues, trauaile for his perſon, anguiſh for his ſpirite, a ſcruple for his conſcience, perill for his loue, ſorrow for his children, and a curſſe for his heires, becauſe although hee knowes how to gather, he wanteth ſkill to diſpoſe. Alexander the Great made ſo great account of knowledge and wiſedome, that he was oft wont to ſay, he was more bound to Ariſtotle for giuing him learning, than to his father Philip for his life, ſith the one was momentarie, and the other neuer to be blotted out with oblиion. Neſtor was more honoured and eſteemed for his learning and wiſedome at the ſiege of Troye, than either Achilles for his ſtrength, Aiax for his valour, or Agamemnon for his ſtout courage. Cyrces was not enamoured with the beautie of Vliſſes but intangled with his wiſedome. Aeneas when as Dido ſate in Parliament, tolde his tale with ſuch wit and diſcretion, ſo ſeaſoned with the ſalt of learning, and ſweete ſap of ſcience, that not onely ſhe was ſnared in his loue, but alſo ſaide, ſurely thou art come of the offſpring of the Gods, alluding to this ſaying of Empedocles, that as we in nothing more differ from the Gods than when we are fooles, ſo in no thing we do come neare them ſo much as when we are wiſe. Socrates thanked the Gods onely for three things, firſt, that they made him a man and not a woman, that he was borne a Grecian and not a Barbarian, thirdly, that he was a Philoſopher and not vnlearned, eſteeming the gifts of nature and fortune of no value vnleſſe

they

they be beautified with the gifts of the mind. Byas the Philosopher being reproued by a certain iniurious person that he was poore and ilfauoured, answered that he was greatly deceiued both in his beautie and his riches, for quoth he, how can I be poore when I am wise, hard fauoured when I am learned, thinking it the chiefest beautie to be indued with learning, & the greatest treasure to be enriched with wisedome? The Philosopher Critolaus being verie deformed, as hauing a crooked backe and verie poore as begging with a staffe & a wallet, was notwithstanding so well beloued of a certaine Gentlewoman of great wealth and worshipfull parentage, as she would willingle haue accepted him for her husband, which Critolaus perceiuing, laid down his staffe and his wallet, and put off his cloake, the more to shew his crookt back, wishing her with more diligence to marke his deformed shoulders, to whom she answered, O Critolaus, thy deformitie cannot quench that which thy wisdome and learning hath set on fire. It is learning in deede which alloureth when euerie word shall haue his waight, when nothing shall procéede but either it shall sauour of a sharpe conceite or a secret conclusion. It is wisedome that flourisheth when beautie fadeth, that waxeth yong when age approacheth, resembling the sea huluer leafe, which although it be dead still continueth grœne. Beautie withereth with age, and is impaired with sickneſſe, be the face neuer so beautifull, the least skarre or mole maketh it most deformed, but learning and knowledge by tract of time encreaseth like to the Cygnets which being young are verie blacke, but in their age most perfectly white: like the birdes that build in the rockes of the Sea, whose feathers grow most glistering in their age. As for riches it is momentarie, subiect to the chance of inconstant fortune, it may be consumed with fire, spent with follie, wasted with riot, and stolne away by theeues: but wisedome is a treasure so certaine as no mishap can diminish, neither be impaired by

any ſiniſter frowne of fortune. Artemiſia the Quéene being demanded by a certain gentlewomã, what choice ſhe ſhuld vſe in loue, marrie, quoth ſhe, imitate the good Lapidaries, who meaſure not the value of the ſtone by the outwarde hue, but by the ſecret vertue: ſo chooſe not a huſband for the ſhape of the bodie, but for the qualities of his minde, not for his outward perfectneſſe, but for his inward perfection. For if thou like one that hath nothing but a little beautie, thou ſhalt ſéeme to be in loue with the counterfeit of Ganimedes, and if thou fancie onely riches, thou chooſeſt a woodden picture with a golden coate. Learning is the Jemme which ſo decketh a man, and wiſedome the Jewel which ſo adorneth the minde, that ſhe which chooſeth a wiſe man to her mate, though neuer ſo poore, ſaith Themiſtocles, maketh a good match. Thus miſtreſſe Syluia you haue heard my opinion, though not ſo wiſely as I would, yet as learnedly as I could, not daring to be too bold, leſt in wading too farre in an vnknowne ford I ſodeinly ſlip ouer my ſhoes. Lands I haue none, to offer you large feoffements, nor liuings to aſſigne you a great dowrie: but if it pleaſe you to accept of a poore gentleman, I ſhall be bound by det & dutie to be yours for euer. Syluia hauing giuen attentiue héed to theſe thrée gentlemen, as one of a verie quicke wit and ſharpe conceit, returned them theſe anſweres. Signor Gradaſſo, quoth ſhe, it was a law among the Caſpians, that he which married after he had paſſed fiftie yéeres ſhould at the common aſſemblies and feaſtes ſit in the loweſt and vileſt place as one that had committed a fact repugnant to the law of Nature, calling him which was well ſtroken in yéeres, & yet enamoured, that would frie in affection when he was wholie frozen in complexion, not an old louer, but a filthie fole, and a doting old leacher, and in my iudgement they had great reaſon ſo to tearme him. For olde rotten ſtrawes, are more fit for dong than for the chamber, withered flowers to be caſt away, than to be placed in a braue

noſegay,

noſegay,olde ſticks moze mœte foz the fire than foz ſumptuous building, and aged men are moze fit foz the graue than to ſpende their time in loue. Cupid,Signor Gradaſſo, alloweth none in his court but yong men that can ſerue, freſh and beautifull to delight,wiſe that can talke,ſecret to kœpe ſilence, faithfull to gratifie, and valiant to reuenge his miſtreſſe iniuries. He that is not indued & priuiledged with theſe conditions, may well loue but neuer be liked. How can a yong woman fixe her affection vppon an olde man,who in ỹ night time in ſtæd of talke telleth the clock, crieth out of the gout, complaineth of the Ciatica, is combred with crampes, and troubled with the cough, hauing neither health to ioy himſelfe, noz youth to enioy her. To the ende that loue be fixed ſure, perpetuall and true,there muſt be equalitie betwæn the enamoured. Foz if the louer be olde and ſhée be yong,he ouergrowne with age,and ſhe in flouriſhing youth, aſſure your ſelfe that of fained louers they ſhalbe euer profeſſed and vnfained enemies. Foz it is not loue but ſozrow, not mirth but diſpleaſure, not taſte but tozment, not delight but deſpight, not ioy but annoy, not recreatiõ but confuſion, when in the louer there is not both youth and libertie: yea, & the withered ſtraw is ſone ſet on fire and eaſily quenched,the olde and dzie wood eaſily inflamed and quickly put out, age ſone doteth and ſone deteſteth, now ſwimming in loue and preſently ſinking in hate like to ỹ ſtone Draconites, that no ſoner commeth out of the flame but it is vehemently cold. What a fooliſh motion, nay what a frantike madneſſe is it foz him whom nature denieth any longer to liue to intangle himſelfe in the ſnares of loue whoſe naturall heate is turned to froſt,with the match of fancie to kindle a new fire when ſickneſſe ſommons him and age warnes him that death draweth nye, than to become a clyent vnto Cupid, to pleade foz bountie at the cruell barre of beautie,knowing that ỹ hearbe Adiaton cannot abide to touch the withered graſſe,that the trees

in the mount Verneſe deteſt to be claſped of the olde Iuie, and that youth greatly abhorreth to be coupled with age. Further whoſoeuer being yong, faire and beautifull, matcheth her with a doting old louer be ſhe as chaſte as Lucretia, as truſtie as Penelope, as honeſt as Turia, as faithfull as Artemiſia, as conſtant as Cornelia, yet her honor, honeſtie and good name ſhall not onely be ſuſpended but greatly ſuſpected: yea, in ſo much that the olde man himſelfe to keepe his doting wits warme, will couer his head with a iclous cap, being very credulous to beleeue ech flying tale, and ſuſpicious euermore to iudge the worſt. If his young wife be merie ſhe is immodeſt, if ſober, ſullen, and thinkes of ſome louer whom ſhe likes beſt, if pleaſant inconſtant, if ſhe laugh it is leaudly, if ſhe looke it is lightly: yea, he caſteth beyond the Moone, & iudgeth that which neither ſhe would nor could imagine, reſtraining her from all libertie & watching as the craftie Cat ouer the ſillie Mouſe, ſhould I than Gradaſſo ſeeing the trap follow the train, ſpying the hooke, ſwallow the baite, and ſeeing the miſchiefe, runne wholie into miſerie? No, no, I meane not to be ſo fooliſh as the birdes of Cholchos, which although they ſee the nettes, yet willingly ſtrike at the ſtale, or like the Tortuſe which deſireth the heat of the Sunne that notwithſtanding breedeth his deſtruction, nor ſo ſottiſh as with free conſent to croſſe my ſelfe with perpetuall calamitie. Sith then Signor Gradaſſo I count you being ſo olde, not a fit match for my tender youth, I pray you at this time be cõtent to take my nay for an anſwere. And as for you Iacques which haue ſaid ſo well in your maſters behalf, I commend you for a faithfull ſeruant, though your reaſons were to ſmall effect. I confeſſe Iacques, that nothing ſooner delighteth the eye, contenteth the ſenſe, or allureth the minde of a young maide than beautie: but as the ſtone Topaſon is not more loued for the outward hue than hated for the poiſon which ſecretly is hid within it, or as the hearbe Nepenthes is not more

liked

liked for the pleasant shape, than loathed for the poysoned sap: so beautie cannot inflame the fancie so much in a moneth, as ridiculous follie can quench in a moment: nay, as of all things wit soonest setteth the fancie on edge & sharpeneth affection, so follie coleth desire, and forceth loue in the lowdest gale to strike saile and be quiet. What ioy can that Gentlewoman haue, whose husband hath neither modestie to moderate his affection, nor manner to behaue himselfe well in companie, who can neither be constant because he is a foole, nor secret sith he is without sence, but as the Dolphin hath nothing to couer his deformitie but a few glistering scales, or as the clownish Poet Cherillus had nothing to be praised in his verses but the name of Alexander, so he hath nothing to shadow his follie but a faire face, nor nothing to be commended but a litle fading beautie. Whereas you alledge that Venus was intangled with the beautie of Anchises, and Luna with the feature of Endymion, & Dido with the braue shape of Æneas. I answere, that Anchises was neither a foole, Endymion a sot, nor Æneas witlesse: for if they had, they might assone haue perswaded olde Sylenus to despise the rytes of god Bacchus as haue procured any of these three to yeeld to their allurements: sith they knew that beautie in a foole is as a ring of gold in a swines snout. We read that a Consull in Rome married a daughter of his to a faire foole, because he was endued with great possessions, who was not long married to his wife Iulia, for so was the Consuls daughter called, but for want of wit and lacke of wisedome, he so burned in iclousie and surged in the seas of suspicious follie, that as the poore Gentlewoman was stooping to pull on her shoe, he espying her faire and christall necke, entred into such a suspicious furie, that presently he thrust her through with his sword, verifying the saying of Castymachus, that a foole depriued of reason is no other but a mad man bereaued of his sence. Whereas you say that soueraintie and rule is the chiefest thing a woman doth

deſire, and that by marrying a fole I ſhall haue the readie meanes to attaine it, put caſe I graunt the antecedent, yet I deny the cõſequent, for if I were as greedy to beare ſway as Semiramis that craued of her huſband Nynus to rule the kingdome three daies, or as Cleopatra that couetd only to be maiſter of Marcus Antonius, yet a fole is ſo obſtinate in his ſenſleſſe opinion, and ſo peruerſe to be perſuaded, that he will not only denie me the ſuperioritie, but he wil himſelfe rule the roſt though it be to his vtter ruine. So that Iaques I conclude that your maiſter being ſomwhat fooliſh, and I my ſelfe none of the wiſeſt, it were no good match: for two fooles in one bed are too many. But now maiſter Petronius no longer to feed you with hope I giue you this Adio, that although I confeſſe wiſedome to be the moſt pretious iem wherewith the mind may be adorned, and learning one of the moſt famous qualities, wherefore a man may be praiſed, yet if you were as wiſe as Salomon, as learned as Ariſtotle, as ſkilfull as Plato, as ſenſible as Socrates, as eloquent as Vliſſes, Si nihil attuleris ibis Homere foras, for wit doth not more frie than want can frize, nor wiſedome heateth not ſo ſore as pouertie coleth, & rather had I in welth content my ſelfe with folly, than wedding my ſelf to a poore wiſe man pine in pouertie. But ſith I hope Petronius thou wilt proue like the ſtone Sandaſtra which outwardlie is rough, but inwardly full of gliſtring beames, and that thou wilt trie thy ſelfe ſo good a huſband as thy vow, learning, and wiſedome promiſeth, I will not only ſupply thy want with my wealth, and thy pouertie with my plentie, but I will repaie thy fancie with affection, and thy loue with loialtie, hoping that although my friends wil count me a fole for making my choice, yet I my ſelfe ſhall neuer haue cauſe to repent my chance, & in pledge of this my plighted troth, haue here my heart and hand for euer at thy commaund. How Gradaſſo and Monſieur de Vaſte liked of this verdit I neede not relate, nor what their anſweres were I know not,

not, and if I knew to recount them it auaileth not, but I am sure Petronius thought he had made a fortunate iourney. Well Signor Valasco hearing the determination of his daughter, was as well contented with the chaunce as she satisfied with the choice, and euer after made as great account of his sonne in law Petronius, and liked as well of the match as though she had married the richest Duke in Europe.

Madam Modesta, I haue recounted this historie that your doubtfull question might be throughly debated & fullie decided. You see that Siluia who was wise, faire, and vertuous, would not be allured with the golden shew of riches because she loathed the person, nor be inchaunted with the charme of beautie sith she detested his folly, but chose poore Petronius who might both comfort and counsell her with his wisedome, and be her credite and countenance for his learning. If then your louer be both faire and wise though without wealth, why should you mislike your choice sith you are able to applie to his sore the like salue with Syluia, and of a poore scholler make him a wealthie Gentleman. Chose not Modesta so that thy friends shall like the choice and thou mislike the chaunce, least time and triall make thee account Rue a most bitter hearbe: thus wishing thy loue prosperous successe howsoeuer the matter happen, I bid thee hartily farewell.

Thine to her power
contented Mamillia.

LONDON
Printed by Th. C. for William
Ponsonbie. 1593.

TITLE Mamillia.

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